PART XXII.

THE DHARMA S'ASTRAS.

(Text and Translation OF THE TWENTY SAMHITA'S.)

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मातुः श्राद्धन्तु पूर्व्वं स्यात् पितॄणां तदनन्तरम्।
ततो मातामहानाञ्च वृद्धौ श्राद्धत्रयं स्मृतम्॥ ४७
क्रतुर्दक्षो वसुः सत्यः कालकामौ धुरिलोचनौ।
पुरूरवामाद्रवाश्च विश्वेदेवाः प्रकीर्त्तिताः॥ ४८
आगच्छन्तु महाभागा विश्वेदेवा महाबलाः।

NOTICE.

Through a regretable oversight of our book-binding department, the form No. 43 (pp. 337 to 344) of the Sanskrit-Text of the Likhita Samhita, which ought to have gone with the part No. XX. has been stitched with this part. We hope to be excused for the blunder.

Manager.

श्राद्धं कृत्वा परश्राद्धे यस्तु भुञ्जीत विह्वलः।
पतन्ति पितरस्तस्य लुप्तपिण्डोदकक्रियाः॥ ५६
श्राद्धं दत्त्वा च भुक्त्वा च अध्वानं योऽधिगच्छति।
भवन्ति पितरस्तस्य तन्मासं पांशुभोजनाः॥ ५७

मातुः श्राद्धन्तु पूर्व्वं स्यात् पितॄणां तदनन्तरम्।
ततो मातामहानाञ्च वृद्धौ श्राद्धत्रयं स्मृतम्॥ ४७

क्रतुर्दक्षो वसुः सत्यः कालकामौ धुरिलोचनौ।
पुरूरवामाद्रवाश्च विश्वेदेवाः प्रकीर्त्तिताः॥ ४८

आगच्छन्तु महाभागा विश्वेदेवा महाबलाः।
ये यत्र विहिताः श्राद्धे सावधाना भवन्तु ते॥ ४९

इष्टिश्राद्धे क्रतुर्दक्षो वसुः सत्यश्च दैविके।
कालः कामोऽग्निकार्य्येषु अम्बरे धुरिलोचनौ।
पुरूरवा माद्रवाश्च पार्व्वणेषु नियोजयेत्॥ ५०

यस्यास्तु न वेदभ्राता न विज्ञायेत वा पिता।
नोपयच्छेत तां प्राज्ञः पुत्त्रिकाकर्म्मशङ्कया॥ ५१

अभ्रातृकां प्रदास्यामि तुभ्यं कन्यामलङ्कृताम्।
अस्यां यो जायते पुत्रः स मे पुत्रो भविष्यति॥ ५२

मातुः प्रथमतः पिण्डं निर्व्वपेत् पुत्त्रिकासुतः।
द्वितीयन्तु पितुस्तस्यास्तृतीयं तत्पितुः पितुः॥ ५३

मृन्मयेषु च पात्रेषु श्राद्धे यो भोजयेत् पितॄन्।
अन्नदाता पुरोधाश्च भोक्ता च नरकं व्रजेत्॥ ५४

अलाभे मृन्मयं दद्यादनुज्ञातस्तु तैर्द्विजैः।
घृतेन प्रोक्षणं कार्य्यं मृदः पात्रं पवित्रकम्॥ ५५

श्राद्धं कृत्वा परश्राद्धे यस्तु भुञ्जीत विह्वलः।
पतन्ति पितरस्तस्य लुप्तपिण्डोदकक्रियाः॥ ५६

श्राद्धं दत्त्वा च भुक्त्वा च अध्वानं योऽधिगच्छति।
भवन्ति पितरस्तस्य तन्मासं पांशुभोजनाः॥ ५७

पुनर्भोजनमध्वानं भारध्ययनमैथुनम् ।
दानं प्रतिग्रहं होमं श्राद्धं कृत्वाष्ट वर्ज्जयेत् ॥ ५८

अध्वगामी भवेदश्वः पुनर्भोक्ता च वायसः ।
कर्म्मकृज्जायते दासः स्त्रीगमने च शूकरः ॥ ५९

दशकृत्वः पिवेदापः सावित्र्या चाभिमन्त्रिताः ।
ततः सन्ध्यामुपासीत शुध्येत तदनन्तरम् ॥ ६०

आर्द्रवासास्तु यत् कुर्य्याद्बहिर्जानु च यत्कृतम् ।
सर्व्वं तन्निष्फलं कुर्य्याज्जपहोमप्रतिग्रहम् ॥ ६१

चान्द्रायणं नवश्राद्धे पराको मासिके तथा ।
पक्षत्रये तु कृच्छ्रं स्यात् षण्मासे कृच्छ्रमेव च ॥ ६२

ऊनाब्दिके त्रिरात्रं स्यादेकाहः पुनराब्दिके ।
शावे मासन्तु भुक्त्वा वा पादकृच्छ्रं विधीयते ॥ ६३

सर्पविप्रहतानाञ्च शृङ्गिदंष्ट्रिसरीसृपैः ।
आत्मनस्त्यागिनाञ्चैव श्राद्धमेषां न कारयेत् ॥ ६४

गोभिर्हतं तथोद्बद्धं ब्राह्मणेन तु घातितम् ।
तं स्पृशन्ति च ये विप्रा गोऽजाश्वाश्च भवन्ति ते ॥ ६५

अग्निदाता तथा चाग्नेः पाशच्छेदकराश्च ये ।
तप्तकृच्छ्रेण शुध्यन्ति मनुराह प्रजापतिः ॥ ६६

त्र्यहमुष्णं पिवेदापस्त्र्यहमुष्णं पयः पिवेत् ।
त्र्यहमुष्णं घृतं पीत्वा वायुभक्षो दिनत्रयम् ॥ ६७

गोभूहिरण्यहरणे स्त्रीणां क्षेत्रगृहस्य च ।
यमुद्दिश्य त्यजेत् प्राणांस्तमाहुर्ब्रह्मघातकम् ॥ ६८

उद्यताः सह धावन्ते यद्येको धर्म्मघातकः ।
सर्व्वे ते शुद्धिमृच्छन्ति स एको ब्रह्मघातकः ॥ ६९

पतितान्नं यदा भुङ्क्ते भुङ्क्ते चाण्डालवेश्मनि।
स मासार्द्धं चरेद्वारि मासं कामकृतेन तु॥ ७०
येनैव पतितेनैव स्पर्शे स्नानं विधीयते।
तेनैवोच्छिष्टसंस्पृष्टः प्राजापत्यं समाचरेत्॥ ७१
ब्रह्महा च सुरापायी स्तेयी च गुरुतल्पगः।
महान्ति पातकान्याहुस्तत्संसर्गी च पञ्चमः॥ ७२
स्नेहाद्वा यदि वा लोभाद्भयादज्ञानतोऽपि वा।
कुर्व्वन्त्यनुग्रहं ये च तत्पापं तेषु गच्छति॥ ६२
उच्छिष्टोच्छिष्टसंस्पृष्टो ब्राह्मणस्तु कदाचन।
तत्क्षणात् कुरुते स्नानमाचमेन शुचिर्भवेत्॥ ७४
कुब्जवामनषण्डेषु गद्गदेषु जड़ेषु च।
जात्यन्धे वधिरे मूके न दोषः परिवेदने॥ ७५
क्लीवे देशान्तरस्थे च पतिते व्रजितेऽपि वा।
योगशास्त्राभियुक्ते च न दोषः परिवेदने॥ ७६
पूरणे कूपवापीनां वृक्षच्छेदनपातने।
विक्रीणीत गजश्चाश्वं गोवधं तस्य निर्द्दिशेत्॥ ७७
पादेऽङ्गरोमवपनं द्विपादे श्मश्रु केवलम्।
तृतीयेतु शिखावर्ज्जं चतुर्थे तु शिखावपः॥ ७८
चाण्डालोदकसंस्पर्शे स्नानं येन विधीयते।
तेनैवोच्छिष्टसंस्पृष्टः प्राजापत्यं समाचरेत्॥ ७९
चाण्डालघटभाण्डस्थं यत्तोयं पिवते द्विजः।
तत्क्षणात् क्षिपते यस्तु प्राजापत्यं समाचरेत्॥ ८०
यदि नोत्क्षिप्यते तोयं शरीरे तस्य जीर्य्यति।
प्राजापत्यं न दातव्यं कृच्छ्रं सान्तपनं चरेत्॥ ८१

चरेत् सान्तपनं विप्रः प्राजापत्यन्तु क्षत्रियः।
तदर्द्धन्तु चरेद्वैश्यः पादं शूद्रे तु दापयेत्॥ ८२
रजस्वला यदा स्पृष्टा शुना शूकरवायसैः।
उपोष्य रजनीमेकां पञ्चगव्येन शुध्यति॥ ८३
अज्ञानतः स्नातमात्रमा नाभेस्तु विशेषतः।
अत ऊर्द्धं त्रिरात्रं स्यात्तदीयस्पर्शने मतम्॥ ८४
बालस्यैव दशाहे तु पञ्चत्वं यदि गच्छति।
सद्य एव विशुध्येत नाशौचं नोदकक्रिया॥ ८५
शावसूतक उत्पन्ने सूतकन्तु सदा भवेत्।
शावेन शुध्यते सूतिर्न सूतिः शावशोधिनी॥ ८६
षष्ठेन शुद्ध्यतेकाहं पञ्चमे द्व्यहमेव तु।
चतुर्थे सप्तरात्रं स्यात् त्रिपुरुषे दशमेऽहनि॥ ८७
मरणारब्धमाशौचं संयोगो यस्य नाग्निभिः।
आ दाहात्तस्य विज्ञेयं यस्य वैतानिको विधिः॥ ८८
आममांसं घृतं क्षौद्रं स्नेहाश्च फलसम्भवाः।
अन्यभाण्डस्थिता ह्येते निष्क्रान्ताः शुचयः स्मृताः॥ ८९
मार्ज्जनीरजसासक्ते स्नानवस्त्रघटोदके।
नवाम्भसि तथा चैव हन्ति पुण्यं दिवाकृतम्॥ ९०
दिवा कपित्थच्छायायां रात्रौ दधिषु शक्तुषु।
धात्रीफलेषु सर्व्वत्र अलक्ष्मीर्व्वसते सदा॥ ९१
यत्र यत्र च सङ्कीर्णमात्मानं मन्यते द्विजः।
तत्र तत्र तिलैर्होमं गायत्र्यष्टशतं जपेत्॥ ९२

शङ्खसंहिता।

प्रथमोऽध्यायः।

स्वयम्भुवे नमस्कृत्य सृष्टिसंहारकारिणे।
चातुर्व्वर्ण्यहितार्थाय शङ्खः शास्त्रमथाकरोत् ॥ १

यजनं याजनं दानं तथैवाध्यापनक्रियाम्।
प्रतिग्रहञ्चाध्ययनं विप्रः कर्म्माणि कारयेत् ॥ २

दानमध्ययनञ्चैव यजनञ्च यथाविधि।
क्षत्रियस्य तु वैश्यस्य कर्म्मेदं परिकीर्त्तितम् ॥ ३

क्षत्रियस्य विशेषेण प्रजानां परिपालनम्।
कृषिगोरक्षवाणिज्यं वैश्यस्य परीकीर्त्तितम् ॥ ४

शूद्रस्य द्विजशुश्रूषा सर्व्वशिल्पानि चाप्यथ।
क्षमा सत्यं दमः शौचं सर्व्वेषामविशेषतः ॥ ५

ब्राह्मणाः क्षत्रियाः वैश्यास्त्रयो वर्णा द्विजातयः।
तेषां जन्म द्वितीयन्तु विज्ञेयं मौञ्जिवन्धनम् ॥ ६

आचार्य्यस्तु पिता प्रोक्तः सावित्री जननी तथा।
ब्रह्मक्षत्रविशाञ्चैव मौञ्जिवन्धनजन्मनि ॥ ७

विप्राः शूद्रसमास्तावद्विज्ञेयास्तु विचक्षणैः।
यावद्वेदे न जायन्ते द्विजा ज्ञेयास्तु तत्परम् ॥ ८

इति शङ्खीये धर्म्मशास्त्रे प्रथमोऽध्यायः ॥ १ ॥

द्वितीयोऽध्यायः ।

गर्भस्य स्फुटताज्ञाने निषेकः परिकीर्त्तितः ।
ततस्तु स्पन्दनात् कार्य्यं सवनन्तु विचक्षणैः ॥ १
अशौचे तु व्यतिक्रान्ते नामकर्म्म विधीयते ।
नामधेयञ्च कर्त्तव्यं वर्णानाञ्च समाचरम् ॥ २
माङ्गल्यं ब्राह्मणस्योक्तं क्षत्रियस्य बलान्वितम् ।
वैश्यस्य धनसंयुक्तं शूद्रस्य तु जुगुप्सितम् ॥ ३
शर्म्मान्तं ब्राह्मणस्योक्तं वर्म्मान्तं क्षत्रियस्य च ।
धनान्तञ्चैव वैश्यस्य दासान्तं वान्तजन्मनः ॥ ४
चतुर्थे मासि कर्त्तव्यमादित्यस्य प्रदर्शनम् ।
षष्ठेऽन्नप्राशनं मासि चुड़ा कार्य्या यथाकुलम् ॥ ५
गर्भाष्टमेऽब्दे कर्त्तव्यं ब्राह्मणस्योपनायनम् ।
गर्भादेकादशे राज्ञो गर्भात्तु द्वादशे विशः ॥ ६
षोड़शाब्दस्तु विप्रस्य द्वाविंशः क्षत्रियस्य तु ।
विंशतिः सचतुष्का च वैश्यस्य परिकीर्त्तिता ॥ ७
नाभिभाषेत सावित्रीमत ऊर्द्ध्वं निवर्त्तयेत् ॥ ८
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सावित्रीपतिता व्रात्याः सर्व्वधर्म्मवहिस्कृताः ॥ ९
मौञ्जीवन्धो द्विजानान्तु क्रमान्मौञ्जी प्रकीर्त्तिता ।
मार्गं वैयाघ्रवास्तानि चर्म्माणि ब्रह्मचारिणाम् ॥ १०
पर्णपिप्पलबिल्वानां क्रमाद्दण्डाः प्रकीर्त्तिताः ।
कर्णकेशललाटैस्तु तुल्याः प्रोक्ताः क्रमेण तु ॥ ११

अवक्राः सत्वचः सर्वे नाग्निदग्धास्तथैव च।
यज्ञोपवीतं कार्पासक्षौमोर्णानां यथाक्रमम्। १२
आदिमध्यावसानेषु भवच्छब्दोपलक्षितम्।
भैक्षस्य चरणं प्रोक्तं वर्णानामनुपूर्व्वशः॥ १३
इति शङ्खीये धर्म्मशास्त्रे द्वितीयोऽध्यायः॥ २॥

तृतीयोऽध्यायः।

उपनीय गुरुः शिष्यं वेदमस्मै प्रयच्छति।
भृतकाध्यापको यस्तु उपाध्यायः स उच्यते॥ १
प्रयतः कल्यमुत्थाय स्नातो हुतहुताशनः।
कुर्व्वीत प्रयतो भूत्वा गुरूणामभिवादनम्॥ २
अनुज्ञातस्तु गुरुणा ततोऽध्ययनमाचरेत्।
कृत्वा ब्रह्माञ्जलिं पश्यन् गुरोर्वदनमानतः॥ ३
ब्रह्मावसाने प्रारम्भे प्रणवञ्च प्रकीर्त्तयेत्।
अनध्यायेष्वध्ययनं वर्ज्जयेच्च प्रयत्नतः॥ ४
चतुर्द्दशीं पञ्चदशीमष्टमीं राहुसूतकम्।
उल्कापातं महीकम्पमशौचं ग्रामविप्लवम्॥ ५
इन्द्रप्रयाणं स्तनितं घनसङ्घातनिस्वनम्।
वाद्यकोलाहलं युद्धमनध्यायं विवर्ज्जयेत्॥ ६
नाधीयीताभियुक्तोऽपि प्रयाणे न च वेगतः।
देवायतनवल्मीकश्मशानशवसन्निधौ॥ ७
भैक्षचर्य्यान्तथा कुर्य्याद् ब्राह्मणेषु यथाविधि।
गुरुणा चाभ्यनुज्ञातः प्राश्नीयात् प्राङ्मुखः शुचिः॥ ८

हितं प्रियं गुरोः कुर्य्यादहङ्कारविवर्ज्जितः॥ ९

उपास्य पश्चिमां सन्ध्यां पूजयित्वा हुताशनम्।
अभिवाद्य गुरुं पश्चाद् गुरोर्व्वचनकृद्भवेत्॥ १०

गुरोः पूर्व्वं समुत्तिष्ठेच्छयीत चरमं तथा॥ ११

मधुमांसाञ्जनं श्राद्धं गीतं नृत्यञ्च वर्ज्जयेत्।
हिंसापवादवादांश्च स्त्रीलीलाश्च विशेषतः॥ १२

मेखलामजिनं दण्डं धारयेच्च प्रयत्नतः।
अधःशायी भवेन्नित्यं ब्रह्मचारी समाहितः॥ १३

एवं कृत्यन्तु कुर्व्वीत वेदस्वीकरणं बुधः।
गुरवे च धनं दत्त्वा स्नायाच्च तदनन्तरम्॥ १४

इति शङ्खीये धर्म्मशास्त्रे तृतीयोऽध्यायः॥ ३॥

चतुर्थोऽध्यायः।

विन्देत विधिवद्भार्य्यामसमानार्षगोत्रजाम्।
मातृतः पञ्चमीञ्चापि पितृतस्त्वथ सप्तमीम्॥ १

ब्राह्मो दैवस्तथैवार्षः प्राजापत्यस्तथासुरः।
गान्धर्व्वो राक्षसश्चैव पैशाचश्चाष्टमोऽधमः॥ २

एते धर्म्मास्तु चत्वारः पूर्व्वं विप्रे प्रकीर्त्तिताः।
गान्धर्व्वो राक्षसश्चैव क्षत्रियस्य प्रशस्यते॥ ३

अप्रार्थितः प्रयत्नेन ब्राह्मस्तु परिकीर्त्तितः।
यज्ञेषु ऋत्विजे दैवमादायार्षस्तु गोद्वयम्॥ ४

प्रार्थितापप्रदानेन प्राजापत्यः प्रकीर्त्तितः।
आसुरो द्रविणादानाद्गान्धर्व्वः समयान्मिथः॥ ५

kindred, as well as her fee* or gratuity, or what has been given to her after marriage are called woman's property (Stridhan). (18) If a woman, married according to the four rites beginning with Brâhma, dies without any issue, [her property] goes to her husband. (19) If she is married according to the remaining [interdicted] modes, her father shall inherit [her property]. (20) If she dies leaving children, in every case, her property goes to her daughter. (21) The heirs shall not divide the ornaments, which a woman wears when her husband is alive. If they divide them, they shall be out-casted. (22) Shareholders, descended from different fathers, shall adjust their shares according to their fathers'. Each shall take the share due to his father and no other. (23)

CHAPTER XVIII.

If a Bráhmaṇa has sons begotten on wives of the four castes, they shall divide the ancestral property into ten parts. (1) Of these, the son of the Bráhmaṇa wife shall take four; (2) the son of the Kshatriya wife, three; (3) the son of the Vais'ya wife, two; (4) and the son of the S'udra wife, one. (5) Again if there be three sons of a Bráhmana, but no son by a S'udra (wife), they shall divide the property into nine parts. (6) They shall take, each in order of their castes, as their shares, four, three, and two parts of the whole respectively. (7) [If there are three sons by wives of different castes, but] no Vai'sya among them, they shall divide the

* The text has *Sulka*. *Sulka*, "fee" means the value of a property made over to her by her husband or the fee paid by the bridegroom.

property into eight parts and take four, three and one part respectively. (8) If there is no [son by the] Kshatriya [wife] they shall divide the property into seven parts and take four, two and one part respectively. (9) If there is no Bráhmaṇa [son], they shall divide it into six parts, and take three parts, two parts and one part respectively. (10) The same division [shall take place], if there are sons of a Kshatriya by a Kshatriya, a Vais'ya and a S'udra wife. (11) Again if there be a Bráhmaṇa and a Kshatriya son of a Bráhmaṇa, they shall divide the property into seven parts. Of these the Bráhmaṇa son shall take four. (12) The Kshatriya son [shall take] three. (13) And if there be a Bráhmaṇa and a Vais'ya son of a Bráhmaṇa, they shall divide the property into six parts; and of these the Bráhmaṇa shall take four. (14) The Vais'ya [shall take] two. (15) And if there be a Bráhmaṇa and a S'udra son of a Bráhmaṇa, they shall divide the property into five parts. (16) Of these the Bráhmaṇa shall take four parts. (17) The S'udra [shall take] one. (18) If there be two sons of a Bráhmaṇa or a Kshatriya, and the one be of the Kshatriya and the other of the Vais'ya caste, they shall divide the property into five parts. (19) The Kshatriya shall take three. (20) The Vais'ya [shall take two.] (21) If there be two sons of a Bráhmaṇa or a Kshatriya, and if one be a Kshatriya and the other a S'udra by caste, they shall divide the property into four parts. (22) Of these the Kshatriya shall take three. (23) The S'udra [shall take] one. (24) Again if there be two sons of a Bráhmaṇa, Kshatriya, or Vais'ya and the one be a Vais'ya and the other a S'udra by caste they shall divide the property into three parts. (25) Of these the Vais'ya shall take two parts. (26) The S'udra [shall take] one. (27) If a

Bráhmaṇa has only one son, provided if he be a Bráhmaṇa, Kshatriya or Vais'ya, he shall inherit the entire property. (28) [The same law holds good] when a Kshatriya has [one only son, who is] either a Kshatriya or a Vais'ya. (29) [The same is the law] when a Vais'ya has [an only son who is] a Vais'ya. (30) A S'udra [son] shall be the sole heir of a] S'udra [father]. (31) A S'udra, who is the only son of a father of a twice-born caste, shall inherit half his property. (32) The half shall meet with the same fate (*i.e.*) succession, as that of the property of a sonless person. (33) Mothers are entitled to shares proportionate to their son's shares. (34) And so are the unmarried daughters. (35) Sons of the same caste are entitled to equal shares. (36) An additional share (*i.e.*, one-twentieth part) shall be given to the eldest for his honor. (37) If there are two sons by a Bráhmaṇa wife and one son by a S'udra wife, the property shall be divided into nine parts; of these the two Bráhmaṇa sons shall take eight parts and the S'udra son one part. (38) If there are two sons by a S'udra and one by a Bráhmaṇa wife, the property shall be divided into six parts, of these the Bráhmaṇa son shall take four parts and the two S'udra sons together shall take two parts. (39) In this order the division of property shall take place elsewhere. (40)

If (brothers), who after a previous partition of the property live again as members of a joint family, should make a second partition, the shares must be equal in that case, and the eldest has no right to an additional share. (41)

What one (*i.e.*, a brother) shall acquire by his own labour without destroying the paternal property he is not bound to give up (to his other brothers), if he does not wish it, for it is an acquisition made by himself. (42)

If a man recovers what could not be recovered before by his father, he shall not divide it, for it is a self-acquired property, with his sons unless by his own free will. (43)

Raiment, written documents,* ornaments, prepared food, water, females (slaves), gain and security preserving the old and acquiring the new (not previously obtained),† pasture-ground‡ and a book are not divisible. (44)

CHAPTER XIX.

ONE shall not allow the dead body of a twice-born person to be carried by a S'udra. (1) Nor [that of a] S'udra by a twice-born person. (2) The sons shall carry [the dead body of their] father or mother. (3) The S'udras [shall never carry the dead body of a] twice-born one even if he be their father. (4) The Bráhmaṇas, who carry [the dead body of] a Brâhmaṇa who has no relatives, attain to the celestial region. (5)

Having carried a dead relative and burnt it, [the corpse-bearers] shall walk round the funeral pyre from left to right and then plunge into water with their clothes on. (6) Then having offered a libation of water to the deceased they shall place one ball of rice on blades of Kusa grass. (7) Then having changed their clothes they must bite Nimva leaves between their teeth, and

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* The text has a *Patre*, Jolly has translated it vehicle.

† The text has *Yogakshema* which Jolly has translated as "property destined for pious uses or sacrifices."

‡ The text is *Prákara*—The commentator Nanda explains it as "a path leading to or from a house."

having stepped upon the stone placed on the thresh-hold they shall enter the house. (8) They must then throw unbroken grains into the fire. (9) On the fourth day they must collect the bones. (10) They must throw them into the water of the Ganges. (11) As many bones of a person shall exist in the water of the Ganges so many thousands of years he shall reside in the celestial region. (12) As long the period of impurity lasts so long they shall offer a libation of water and a ball of rice [to the deceased.] (13) They shall take food brought or obtained unsolicited. (14) They must not eat meat. (15) They shall sleep on the ground. (16) They shall sleep separately. (17) After the termination of the period of impurity they must walk out of the village, have their beards shaved, and having cleansed themselves with a paste of sesamum or with a paste of mustard seed, they must change their clothes and re-enter the house. (18) Thereupon having performed there a propitiatory rite they shall adore the Brâhmaṇas. (19) The Devas are invisible deities and the Brâhmaṇas are visible deities. (20) The Brâhmaṇas uphold the world (21) By the favour of the Brâhmaṇas, Devatâs reside in the Div (celestial region). (22) A word uttered by a Brâhmaṇa never becomes false. (23)

The Devas shall welcome what the Brâhmaṇas, when best pleased, shall pronounce. The visible deities being pleased, the invisible deities shall also become pleased. (24)

O Earth, liked by my mind, I shall now recite to thee the speeches with which persons, endued with the *Sattwa guna*, shall address the mourners, who lament the loss of a relative. (25)

CHAPTER XX.

THE northern progress of the Sun is a day of the Devas. (1) The southern progress is their night. (2) A year [with them] is a day and night. (3) Thirty such form a month. (4) Twelve such months form a year. (5) Twelve hundred years of the Devas are a Kaliyuga. (6) Twice as many [form] a Dwâpara. (7) Thrice as many [form]a Tretâ. (8) Four times as many form a Krita Yuga. (9) Twelve thousand years constitute a *Chaturyuga* (a period of four Yugas.) (10) Seventy-one *Chaturyugas* make one *Manwantara* (period of a Manu). (11) A thousand *Chaturyugas* make one *Kalpa*. (12) That is the day of the grand-father (Brahmâ). (13) His night is of the same duration. (14) A hundred years formed by such calculation of days and nights, months and years, constitute the age of one Brahman. (15) A day of Purusha is equal in duration to the age of one Brahman. (16) At its termination Mahâkalpa [is over]. (17) Of the same duration is the night [following it.] (18) No enumeration is possible of the nights and days of Purusha that have gone by. (19) And so are the future ones. (20) Time is without beginning or end. (21) Thus in this Kâla (time) in which there is nothing to rest on and which is rolling on eternally I see nothing which is, in the least, stable. (22)

The sands in the Ganges and the streams of water, when Indra pours down rain, may be counted but not the number of Grand-fathers (Brahmâ) who have passed away in this world. (23)

In each Kalpa, fourteen chiefs of the Suras meet with destruction, as many kings and fourteen Manus. (24)

Many thousands of Indras and hundred thousands of Daitya chiefs have been destroyed by Time, what to speak of human beings? (25)

Many royal Rishis, all renowned for their virtues, many Devas and Brahmarshis have been destroyed by Time. (26)

Those, who are capable of creating and annihilating this world, are destroyed by time, and therefore Time is powerful. (27)

Every creature is seized upon by Time and carried to the other world. Every creature is subject to its [pristine] actions. Why therefore is bewailing on its death? (28)

One, who is born, is sure to die, and one who is dead, is sure to be born again. This is inevitable, and no companion can follow a man (after death). (29)

Those, who mourn, cannot do any good to the dead. Therefore [the relatives] should not weep, but perform the obsequial rites to the best of their power. (30)

Both good and bad actions will follow one like associates (after death). Of what use is it then to him whether his relatives mourn for him or not? (31)

His relatives remaining in a state of impurity, the departed spirit finds no rest and returns to visit (them) who should offer him funeral cakes and watery libations. (32)

Till the *Sapindikaranam* (S'ráddha) is not performed, the deceased remains a disembodied spirit. Give rice and a jar of water to the man, who has gone to the region of disembodied spirits. (33)

Having gone to the region of the *Pitris*, he enjoys what [is offered] in a S'ráddha in the shape of a Swáhá (celestial food); offer S'ráddha therefore to him, who has gone to the region of the *Pitris*. (34)

Whether he has become a Deva, or remains in hell, or has entered the body of an animal or of a human

being, he will receive the S'ráddha offered to him by his relatives. (35)

The dead person and the performer of the S'ráddha are forsooth benefitted by the performance thereof; renouncing useless sorrow, always perform therefore the S'râddha. (36)

This should always be done by the relatives of the deceased; by mourning a man will benefit neither himself nor the dead. (37)

Having seen this world shorn of friends who can be relied on in difficulty and that one's relations are dying, choose, O ye men, virtue, as your only companion. 38)

Even if he were to die with him, a relative cannot follow a dead man, all, save his wife, are prohibited from following the paths of Yama. (39)

Virtue alone follows him wherever he goes. Therefore always practise virtue in this worthless world of men. (40)

One shall perform to-day what should be done to-morrow and the afternoon's work in the fore-noon; for death will never wait whether one has done it or not. (41)

As a she-wolf carries away a lamb, so death, all on a sudden, carries away a person whether his mind is fixed upon his field or shop, or house or his mind is engrossed by some other object. (42)

No one is a favourite with Kála (Time), nor is it a friend of any one; on the expiration of the effect of his former deeds, producing this life, it forcibly carries away a man. (43)

Even if pierced by a hundred arrows one shall not die before the appointed time comes, even when touched by a blade of Kusá he shall die when the time comes. (44)

Neither medicines, nor *Mantrams*, nor offerings to the sacred fire, nor the recitation of prayers will save a man, who is possessed by death or decrepitude. (45)

An imminent evil cannot be averted even by a hundred precautions. Why should you then lament? (46)

Even as a calf recognizes its mother among a thousand cows so a pristine deed is sure to find out its perpetrator. (47)

Of creatures the beginning is unknown, the middle is known, and the end is again unknown. Why should you then complain? (48)

As the body of an embodied being passes through infancy, youth, and old age so is its attainment of another body; considerate men are not stupefied in this matter. (49)

As one renounces an old cloth before one wears a new cloth so an embodied man puts on a new body according to his pristine deeds. (50)

Weapons do not cut It; fire does not burn It; water does not moist It, and wind does not dry It. (51)

It is said that It is not to be cut, not to be burnt, not to be moistened, and not to be dried up. It is everlasting, all-pervading, stable, firm, eternal, ever-continuing, not perceivable, inconceivable and unchangeable. Therefore, knowing it as such, you should not grieve. (52—53)

CHAPTER XXI.

Now on the expiration of the period of impurity a person shall bathe himself properly, wash his hands and feet properly, and rinse his mouth properly; then having adored Brâhmaṇas, who have similarly [cleansed

themselves], seated with their faces directed towards the north, and propitiated with perfumes, garlands, raiments and ornaments, he shall feed them. (1) At the Ekoddishta* one shall alter the Mantras so as to refer to one person. (2) Near the residue of the food [left by the Brâhmaṇas], one shall place a funeral cake, calling out his (*i.e.*, deceased person's) name and family. (3) The Brâhmaṇas having taken food and been adored (honoured) with presents, one shall offer imperishable water to them, after having called out the name and family of the deceased; he shall then dig three trenches, each four fingers in breadth, their distance between one another and their depth also measuring the same, and their length reaching up to one Vitasti (twelve fingers). (4) Near the trenches he shall place three fires, and having added fuel to them, he shall offer three oblations to each fire. (5)

Swadhâ and Salutation unto Soma, accompanied by the departed manes. (6) Swadhâ and Salutation unto Agni who conveys the oblations offered to the departed manes. (7) Swadhâ and Salutation unto Yama, Angiras. (8)

As before, he shall place funeral cakes at the three places. (9) After having filled the three trenches with rice and clarified butter, honey and meat, he shall utter "This is for you." (10) On the day of death he shall perform this ceremony, every month. (11) At the end of the year he shall give food to the Brâhmaṇas, after having fed the deities in honor of the deceased, and of his father, grand-father and the great grand-father. (12) At the rite he shall perform the burnt offering, the invocation and the offering of water for washing feet. (13)

* The first Sráddha performed for a deceasd person.

With the Mantram "may earth unite thee" and "united your mind" he shall pour water for washing feet from the vessel destined for the deceased person into the three vessels containing water for washing the feet of the ancestors. (14) He must place four funeral cakes near the leavings. (15) He shall show out the Brâhmaṇas after they had rinsed their mouths and been presented with sacrificial fees. (16) He shall knead together the funeral cake of the deceased with the three funeral cakes and mix the water for washing his feet and his *Arghya* with theirs. (17) He shall do the same near the three trenches. (18) The *Sapindikaranam* shall be performed on the thirteenth, after the monthly S'râddhas have been performed on the twelfth day. (19) For Sudras [it shall be peformed] on the twelfth day without any *Mantras* (20) If there be an intercalary month during the year he shall add one day to that of the monthly S'raddhas. (21)

Similarly, the ceremony of *Sapindikaranam* of women shall be performed. One shall perform a S'râddha, every year, so long he lives. (22) He, for whom a *Sapindikaranam* shall be performed within a year, shall be honored by making a gift, all through the year, of food, and of a jar of water to a Brâhmaṇa in his memory. (23)

CHAPTER XXII.

The impurity of a Brâhmaṇa, consequent on the birth or death of Sapindas, lasts for ten days. (1) That of a Kshatriya lasts twelve days. (2) That of a S'udra lasts

for a month* (3) The relationship of a Sapinda ceases with the seventh man (in descent). (4) During impurity offerings to the sacred fire, acceptance of gifts and sacred studies shall be stopped. (5) No one shall take the food of one suffering from impurity. (6) He, who once pertakes of the food of Brâhmaṇas or others, while they are in a state of impurity, will remain impure as long as they. (7) After the expiration of the period of impurity, he shall perform a penitential rite. (8) Having partaken of the food of one of his own caste while he is in a state of impurity, a twice-born person shall come to a river, and plunge into it, and recite thrice the hymn of Aghamarshanam. And having come out of the river he shall recite the Gâyatri one thousand and eight times. (9) If a Brâhmaṇa partakes of the food of a Kshatriya in a state of impurity, he shall be purified by fasting on the previous night. (10) [The same penance is laid down for a Kshatriya who has partaken of the food of a Vais'ya while the latter was impure. (11) A Brâhmaṇa [having partaken of the food] of an impure Vais'ya shall fast for three nights. (12) If a Kshatriya and a Vais'ya [have partaken of the food] of a Brâhmaṇa or a Kshatriya, who was impure, they shall come to a river and recite the Gâyatri five hundred times. (13) Having partaken of the food of a Brâhmaṇa while in a state of impurity a Vais'ya shall recite the Gâyatri one hundred and eight times. (14) A twice-born person [who partakes of the food] of a S'udra while in a state of impurity, shall perform the *Prâjâpatyam* penance. (15) A S'udra [after partaking of the food]

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* Evidently in the Bengal recension a text has been left off. There is no mention relating to the impurity of the Vaisyas. It shall be "that of the Vaisyas lasts for fifteen days."

of a twice-born person, while in a state of impurity, must bathe [in a river]. (16) A S'udra [partaking of the food] of another S'udra, while in a state of impurity, must bathe and drink *Panchagavyam.* (17) For wives and female slaves in the direct order of castes [the period of] impurity is the same as that of their husband or Master. (18) On the death of their husband [the period of] impurity lasts according to the order of their castes. (19) If *Sapindas* of a superior caste [die or are born], the period of impurity for the lower caste relations is of the same duration with that of the members of the higher caste. (20) When Kshatriya, Vai'syá or S'udra *Sapindas* of a Brâhmaṇa [are born or dead], he becomes pure within six nights, three nights, or one night respectively. (21) If Vais'ya and S'udra *Sapindas* of a Kshatriya [are born or dead], he becomes pure within six or three nights respectively (22) If the S'udra *Sapindas* of a Vais'ya [are born or dead], he becomes pure within six nights. (23) In an abortion of pregnancy a woman remains impure for as many number of nights as that of the months of conception. (24) The relatives of children, that have died directly after birth, and of still born children become pure at once. (25) [Those] of a child, dead before teething, [become purified] at once. (26) Neither the rite of fire nor that of water shall be performed for it. (27) For a child that has teethed, but has not yet been shorn [purity is obtained] in one day and night. (28) For a child that has been shorn but not initiated [purity is obtained] in three nights. (29) After that [purity is obtained] in time mentioned before (30) Marriage ceremony is the initiation for women. (31) There is no impurity on the father's side for married women. (32) If they live at their father's house during

the child-birth, or if they die there, (their distant relatives are purified) in one night and their parents (in three nights.) (33) If during the period of impurity, consequent on birth, another birth-impurity takes place, it ends with the termination of the former impurity. (34) [If it takes place] when only one night [of the period of impurity] remains, [the second one terminates] two days later. (35) [If it takes place] when one watch [only of the last night remains, it ends] three days later. (36) [The same rule holds good], if a relative dies during a period of impurity consequent on the death [of another relative.] (37) Hearing of the birth or death [of a relative] while living in another country, one becomes purified after the termination of the period remaining to complete [the full term of impurity]. (38) If the period of impurity, but not a whole year, has passed away [he is purified] in one night. (39) After that time, [one is purified] by a bath. (40) If one's preceptor or maternal grand-father is dead, [he is purified] in three nights. (41) Likewise, on the births and and deaths of sons not begotten of one's own loins, and if wives, who had another husband before, have been delivered of a child, or have died. (42) [One becomes purified] in one night, if the wife or son of his teacher, or his *Upâdhyâya* (sub-teacher), or his maternal uncle, or his father-in-law, or a brother-in-law, or a fellow student, or a pupil is dead. (43) The same is the period of impurity, if the king of that country in which he lives is dead. (44) Similarly, if one, who is not a *Sapinda* dies in his house. (45) There is no impurity for those killed by (falling from) a precipice, by a fire, or fasting, or in battle, by lightning or by the king. (46) Nor [there is impurity] for the kings while discharging their duties. (47) [Nor there is impurity] for persons

observant of religious vows while engaged in performing penances. (48) Nor for those who daily give away food while distributing it. (49) Nor for workmen while engaged in their work. (50)

Nor for those who carry out king's orders at his desire. (51) Nor when the image of a deity is installed and during a marriage ceremony, if those ceremonies have already begun. (52) Nor when a disaster overruns a country. (53) Nor in times of extreme distress. (54) Suicides or outcasts cause no impurity nor receive any watery libations. (55) On the death of an outcast, a female slave of his must upturn a pot with water with her feet, (saying "drink thou this"). (56) He, who cuts the rope by which [a suicide] has hung himself, becomes purified by performing the *Taptakrichchha.* (57) So does he, who takes part in the funeral of a suicide. (68) So does he, who sheds tear for him. (59) He, who sheds tears for a dead man, becomes purified by a bath along with the relatives of the latter. (60) If he has done so before the bones have been collected, [he becomes purified] by bathing with his cloth on. (61) If a twice-born person has followed the dead body of a S'udra, he must go to a river, and having plunged into it, recite the *Agharmashnanam* three times; and then, after having emerged from it, recite the Gáyatri one thousand and eight times. (62) [After following the dead body] of a twice-born person [he shall recite the Gáyatri] one hundred eight times. (63) If a S'udra has followed the dead body of a twice-born person he must bathe. (64) All the castes, coming near to the smoke of a funeral pyre, shall bathe (65) [Bathing is laid down] after sexual intercourse, bad dreams, when blood has come out from the throat, and after having vomitted or passed excreta. (66) After shaving. (67) After having touched one who has

touched a corpse, or a woman in her menses, or a Chandâla or a sacrificial post. (68) And [after having touched] the corpse of a five-toed animal, save those that may be eaten, or their bones, still moist with fat (69) In all such ablutions he must not put on his cloth without having washed it before. (70) A woman in her course becomes pure after four days by bathing. (71) Having touched another woman of lower castes who is in her menses, a woman in her menses must not eat again till she is purified. (72) Having touched one of her own caste, or one of a higher caste [in her course, a woman shall take her meals after bathing. (73) Having sneezed, having slept, having eaten, going to eat, or to study, having drunk, having bathed, having spat, having put on his cloth, having walked on the high road, having passed urine or excreta, and having touched the bones, no longer moist with fat, of a five-toed animal, one must rinse his mouth. (74) Like wise, after holding conversation with a Chandála or a Mlechchha. (75) If the lower part of his body below the navel, or one of his fore arms has been defiled by impure excretions of the body, by the spirituous liquors, or by intoxicating drinks, he is purified by cleansing the said limb with earth and water. (76) If another part of his body is defiled, [he becomes purified by cleansing it] with earth and water and by bathing. (77) If his mouth has been defiled, [he becomes purified] by fasting, bathing and drinking Panchagavyam. (78) Similarly, if his lips have been defiled. (79)

Adeps, semen, blood, dandruffs, urine, fœces, ear-wax, nail-parings, phlegm, tears, rheum, and sweat form the twelve impure excretions of the body. (80)

Gaudi (distilled from sugar), Mâdhvi (distilled from the blossoms of the Madhuka flowers) and Paishthi (distilled from rice)—these are known as the three kinds of

spirituous liquor; as one, so are all; none of them shall be touched by the twice-born. (81)

That distilled from Madhuka blossoms, from molasses, from the fruits of the Tanka (or Kapittha tree), of the jujube tree, of the date tree, or of the bread-fruit tree, from grapes, from (Mairenga) and from the sap of the coconut tree, and Mâdhvi wine. (82)

These ten intoxicating drinks are unclean for a Brâhmana; but by touching them, a Kshatriya, or a Vais'ya commits no sin. (83)

Having performed the funeral rite of his dead preceptor, a pupil becomes pure, after ten nights, like those (kinsmen), who carry away the dead. (84)

A student does not infringe the rules of his order by carrying away, when dead, his teacher, or his sub-teacher, or his father, or his mother, or his Guru. (85)

A student shall not offer watery libations to a deceased relative [save his parents] till all the period of his studentship is over; but, if after its expiration, he offers a libation of water, he becomes pure after three nights. (86)

Knowledge, ascetic austerities, fire, food, earth, mind, water, smearing [with cowdung], religious acts, the sun and the time are purifiers of embodied creatures. (87)

Of all pure things, pure food is known as the most excellent; for he, who eats pure food only, is truly pure; not he who is only purified with earth and water. (88)

The learned are purified by forgiveness; those who have committed iniquitous deeds, by acts of liberality; those who have sinned in secret, by the recitation of prayers; those, who best know the Vedas, by ascetic austerities. (89)

What is to be purified should be purified by water and earth; a river is purified by its current; a woman whose thoughts have been impure, by menses; and the foremost of the twice-born, by renouncing the world. (90)

Fire purifies the body; the mind is purified by truth; the soul is purified by learning and asceticism; and the understanding, by knowledge. (91)

Thus is determined the measure for purifying the body. Now hear the rules of purifying various kinds of articles. (92)

CHAPTER XXIII.

WHAT has been defiled by the impure excretions of the body, by wines, or by intoxicating liquors, is highly impure. (1) All iron vessels, highly impure, become pure by being thrown into fire. (2) Articles made of gems, or of stones, or of water shells [become purified] by keeping them buried in the earth for seven days; (3) Those made of horns, or of teeth, or of bone, by planing them. (4) [Vessels] made of wood or earth must be thrown away. (5) Of a cloth, which has been defiled, in the highest degree, the part, which being washed becomes discoloured, shall be cut off. (6) With water is effected the purification of articles made of gold, silver, water-shells or gems, when they are not smeared [with greasy substances.] (7) So are stone-cups and vessels used at sacrifices; (8) Sacrificial pots, ordinary wooden laddles, and wooden laddles used for pouring clarified butter are cleansed with hot water. (9) In sacrifices, the vessels for sacrifices [are cleansed]

by being rubbed with the hand. (10) Sword-shaped pieces of wood for stirring the boiled rice, winnowing baskets, implements used for preparing grain, pestles and mortars [are cleansed] by being sprinkled over with water; (11) [So] of beds, vehicles and seats. (12) Likewise, a large quantity. (13) Grain, antelope-skins, ropes, woven cloth, articles made of bamboo, thread, cotton and clothes [are similarly cleansed.] (14) Also, pot-herbs, roots, fruits; and flowers; (15) Similarly, grass, fire-wood, dry cow-dung and leaves. (16) These [are cleansed] by washing; (17) And so of a small quantity. (18) Silk and wool [are cleansed] with saline earths. (19) Blankets made of the hair of mountain-goats [are cleansed] with the fruits of the soap-plant; (20) Clothes made of the bark of trees, with Bel fruit; (21) Linen cloth, with white sesamum. (22) [The purification of rugs] made of deer's hair [is effected] by lotus seeds; (23) That of copper, bell-metal, tin and lead vessels [is effected by] acidulated water; (24—25) [That] of white copper and iron vessels with ashes; (26) Wooden articles by planing; (27) Vessels made of fruits (such as cocoanuts, bottle-gourd), by [being rubbed with] cow's hair; (28) A collection of articles by being sprinkled over [with water]; (29) Liquids such as, melted butter), by being scraped off with (two blades of Kusha grass, to the length of an open palm (Prâdesha); (30) A large quantity of treacle and other preparations from sugar-cane, kept in the house, by being sprinkled with water and heated on fire.* (31) The

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* According to Nanda Pundit, a small quantity of treacle or candied sugar, kept in the house, requires to be sprinkled with water only. If they are kept elsewhere than in the house, as if they are exposed for sale, they require no purification by an express text of the Smriti.

same rule holds good in respect of all kinds of salt.* (32) Impure earthen vessels shall be purified by a second burning; (33) Images of gods, by cleansing them in the same manner as the materials they are composed of are cleansed, and by re-instating them. (34) Only that much of undressed grain, which has been actually soiled, should be rejected, and the rest should be cleansed by threshing and washing. (35) Prepared grains of more than a *Drona* measure (sixty-four seers) suffer no defilement. (36) Portion of it, actually soiled or defiled, should be thrown away, and the residue shall be purified by sprinkling over it water, consecrated with the Gáyatri Mantra, and in which a piece of gold has been immersed; or it should be shown to a goat, or exposed to the fire. (37)

Food, which has been nibbled by a bird,† or smelled at by a cow, or touched by foot, or sneezed upon, or defiled by insects or human hair, is purified by scattering (loose) earth over it. (38)

In purification of all defiled articles, earth and water shall be so long applied to an object, smeared with a defiling substance, as long as its smell and stain shall remain on that article. (39)

Pure is the mouth of a horse, impure is the mouth of a cow, impure are the excretions of the human body; roads are purified by the rays of the sun and of the moon, as well as by the winds. (40)

Mire and water in the ruts on a high road, defiled by the touch of a dog, of a crow, or of a low caste

* The main species of salt such as, rocksalt, sea-salt, Sauvarcha salt, Sambhala salt, and earth salt, (a kind of saline efflоresence of the earth.)

† Whose flesh may be eaten.

person, as well as buildings constructed of baked bricks are purified by the winds. (41)

Persons, extremely defiled, shall be caused to effect their purification with earth and water, every day, without idleness. (42)

Unless otherwise defiled by the touch of any impure substance, stagnant water, enough to quench the thirst of a cow, is pure; so is the water on a mountain top. (43)

The water of a well, defiled to the highest extent, or in which a five-toed animal* has died, shall be baled out, and the rest shall be dried up with cloth. (44)

In a well, buttressed with burnt bricks (and defiled in the preceding manner), a fire shall be caused to be lighted, and Panchagavyam shall be cast into it when fresh water will be coming forth. (45)

For ponds and small reservoirs of water, the mode of purification is as laid down in respect of wells; O earth, large tanks or reservoirs of water (rivers) are never defiled. (46)

The gods have ordained three things as pure in respect of Brâhmaṇas *viz.*, (1) things not seen or known to be actually defiled, (2) things sprinkled or washed with water (in case of suspicious purity), (3) and things pronounced or declared as pure by Brâhmaṇas. (47)

Perpetually pure is the hand of an artisan, pure is the commodity exposed for sale, pure is the article gifted to a Bráhmaṇa and perpetually pure are all receptacles. (48)

Perpetually pure is the face of a woman, birds are pure in respect of felling fruits, pure is the mouth of a calf

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* Other than those species of five toed animals whose flesh may be eaten.

in respect of secreting the milk at the time of milching, pure is the face of a dog at the time of catching a game. (49) Pure is the flesh of an animal killed by a dog, by a Chandâla, by a robber, or by any other carnivorous animal. (50). Pure are the apertures of the human body situate above the umbilicus; secreted excretions of the human body, as well as apertures* below the navel are always impure. (51). Flies, small particles of saliva, shadows of the degraded, cows, horses, rays of the sun or of the moon, dust, earth, winds, fire and cats are always pure in respect of touch (52). Particles of saliva falling from one's mouth on one's body do not make it impure, as leavings do (Uchchhistam); nor do hairs of beard entering one's mouth, nor the particles of food sticking to one's teeth. (53) Drops of water used in rinsing the mouth of another and falling on one's feet do not make them impure; such drops) are pure like the water welling up from beneath the earth (54). A person holding an article in his hand and (happening) to be defiled by the touch of leavings (any impure substance) shall be purified by rinsing his month, without laying that article on the ground. (55)

A house is purified by scouring it with a broom and washing; a book, by washing; and a ground, by washing, scraping and burning, as well as by fastening cows on its surface. (56). Cows are auspicious purifiers; on cows depend the worlds, from cows proceed (originate) the religious sacrifices, cows destroy all kinds of sin.

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* The human body is provided with nine apertures, according to the Sanskrit anatomy :—they are the mouth, the two ears, the two eyes, the two nostrils, and the orifices of the organs of excretion and generation, the last two being always impure.

Cowdung, cow's urine, cow-milk, cow-bile (Gorochonâ*) cow-butter, and curdled cow-milk are the six most auspicious articles, that are obtained from cows; auspiciously purifying are the washings of cow-horns, which destroy all sin. (57—59)

Scratching the body of a cow destroys all sin; by giving morsels of food to the cows one is glorified in heaven. (60)

The (river) Ganges resides where cows are penned (Gotirtha†); prosperity, in the dusts of their couch; and fortune, in dry cow-dung; hence one should constantly make obeisance to cows. (61)

CHAPTER XXIV.

A BRAHMANA may have four wives in the direct order of castes; (1) a Kshatriya, three; (2) a Vais'ya, two, (3) and a S'udra, one (4) Wives marrying husbands of their own castes shall join their hands. (5) In marrying a husband of a different caste a Kshatriya girl shall take hold of an arrow in her hand; (6) a Vais'ya girl, a goading stick (7) and a S'udra girl, the skirt of her cloth. A man shall not marry a wife belonging to the same Gotra or Pravara‡ as himself; (8—9) nor a girl within the fifth degree of descent

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* Gorochana is a kind of pigment prepared from biliary concretion of cows.

† The text is Gavám hi terthe—Jolly translates it as in urine of a cow, perhaps from a different reading of the text Gavam hi Mutre.

‡ The term Gotra refers to descent from the same Rishi, while the term Pravara refers to descent from a common Mantra-Krit, or the Rishi invoked at the beginning of a religious sacrifice by a particular branch of Brahmanas.

on his mother's side and within seventh degree of descent on his father's side; (10) nor one born of low parents; (11) nor one suffering from any incurable disease; (12) nor one who has got an excess lumb or bodily appendage; (13) nor one who has a lesser number of limbs; (14) nor one whose complexion is extremely brown; (15) nor one who is foul-mouthed and extremely garrulous. (16)

There are eight forms of marriage, (17) *viz*,. *Brâhma*, *Daiva, A'rsha*, *Prâjâpatya*, *Gândharvah*, *A'sura*, *Ràkshasa* and *Pais'àcha*. (18) The Brahma form of marriage is that in which a qualified bride is invited and married to a girl. (19) The Daiva marriage is that in which a girl is married to a priest, officiating at a religious sacrifice, in lieu of his Dakshinâ. (20) The A'rsha form is that in which a girl is given away in marriage on the receipt of a pair of oxen. (21) The Prâjâpatya form is that in which a girl is given away in marriage by soliciting the bridegroom. (22) The union of a willing couple, without the consent of their parents, is called Gândharva. (23) The A'sura marriage (is effected) by the purchase of the bride; (24) The Râkshasa is, by kidnapping, or by forcibly seizing the bride in war; (25) The Paishacha is, by ravishing the bride in sleep or while under the influence wine. Of these the first four forms are virtuous. (26—27) The Gândharva form is virtuous for a Kshatriya. (28) A son procreated in a Brahma marriage redeems twenty one persons;* (29) A son procreated in a Daiva form of marriage, fourteen; (30) A son procreated in an A'rsha form of marriage, seven; (31) And a son procreated in a Prâjâpatya form of marriage, four. (32) He, who gives away the bride

* Ten ancestors, ten descendants and the giver.

in a *Bráhma* form of marriage goes to the region of Brahma, (33) That in a *Daiva* form to heaven; that in an *Arsha* form to the region of Vishnu; that in a Prâjâpatya form to the region of the gods, and that in a *Gândharva* to the region of the Gandharvas (34—37).

Father, Grand-father, brother, *Sapindas*, maternal grand-father and mother are competent to give away a girl in marriage (38) In the absence of the preceding one, each succeeding person is competent to give her away (39)

An unmarried woman, who passed three monthly courses, may choose a husband on the expiry of her third menstrual period. (40)

An unmarried girl, who menstruates, while living in her father's house, should be regarded as a degraded woman, a man commits no sin, by carrying her away (from the custody of her guardians) (41)

CHAPTER XXV.

Now about the duties of wives (1) (They are as follows). To observe the same religious rites as their husbands.* (2) To serve her elders, mother-in-law and father-in-law, as well as the gods and *Atithis* (arrived at her house.) (3) To keep her household articles cleansed and in proper array. (4) Not to be lavish in her expenses. (5) To keep her purse concealed.† (6) Not to practise love-charms with roots or drugs. (7)

* The text has Samána-Vrata-Cháritvam. Jolly has erred in translating it as "to live in harmony with her husband."

† The text has Sugupta Bhándatá. Jolly has translated it as" to maintain saving habits," which is some what free.

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To observe auspicious customs. (8) Not to decorate her person during the stay of her lord in a distant country. (9) Not to resort to houses of strangers. (10) Not to stay at the window or door of her house. (11) Dependence in all acts (12) Dependence on her father, husband and son [in her childhood, youth and old age. (13) To live the life of an ascetic (perfect chastity) after the death of her lord, or to follow him on the funeral pile. (14)

Wives have no religious sacrifice, penance, or fasting apart from their husbands; by serving their husbands they are glorified in heaven. (15) In the life time of her husband, a wife, who observes a vow of fasting, robs him of a portion of his life-duration, and goes to hell. (16)

Even a sonless woman, living the life of perfect chastity, after the demise of her lord, goes to heaven, like the *Brahmachârins*. (17)

CHAPTER XXVI.

EVEN in the existence of many wives, all of the same caste with him, a man shall perform a religious rite in the company of his eldest (wife). (1) In the case of one having several wives of diverse castes, one shall perform a religious ceremony in the company of his youngest wife, if she be of his own caste. In the absence of a wife of his own caste, one shall perform a religious rite with a wife belonging to a caste next to that of his own. The same rule holds good in case of disqualification *i.e.*, (when the proper wife is physically disqualified from joining him in the performance of

the rite, as during her menstrual period*). (2—3) The S'udra wife of a twice born one shall not have the same privilege. (4)

The S'udra wife of a Brâhmaṇa can never be for virtue. She is only the object of enjoyment of a passionate Brâhmaṇa. (5) Twice born ones, who, through folly, marry women of low castes, degrade their sons and families to the Status of a S'udra. (6)

The gods and Pitris do not accept the oblations offered to them by (twice born ones), who perform the *Daiva* and *Pitri* (sacrifices), or propitiate the Atithis, in the company of their S'udra wives; such men go to hell. (7)

CHAPTER XXVII.

THE rite of Nisheka shall be done unto a woman when signs of her full uterine development will be patent.† (1)

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* The text has Anápadi, which, according to the commentator, means while labouring under a physical disqualification. Jolly has translated it as distress, which is not the right meaning.

† The text has *Garbhasya Spashtatâ jnâné*—Jolly following Nanda Pandit has translated "*Garbha*" as "*ritu*" *i. e.* the time favourable for procreation, following immediately upon the menstrual evacuation. We see no reason for adopting the interpretation of Nanda. The term Garbha in the sense of uterus occurs may times in the Sushruta Samhita (Sharia Sthanam) but we do not remember that it occurs anywhere in the Ayurveda in the sense of menses or menstrual period. Our interpretation is more in conformity with the spirit of the Smriti, which lays down that the rite of Garbhádhánam should be performed unto a girl after the completion of her uterine development, and not immediately after her first flow, when in most instances the reproductive organs continue unripe.

The rite of Punsavanam (causation of the birth of a male child) before the quickning of the child is felt in the womb.* (2) The rite of Simantonnayanam (parting of hair) on the sixth or eighth month of pregnancy. (3) The rite of Jâtakarma (post-natal ceremony) on the birth of the child. (4) The rite of naming (should be done unto the child) on the expiry of the period of uncleanness. (5) The name of a Bráhmaṇa should be one of auspicious import. (6) That of a Kshatriya should be a term implying strength. (7) That of a Vais'ya, a term signifying wealth or opulence. (8) That of a S'udra should be a term implying humbleness or servility.† (9) The showing of the sun to the child shall be made in the fourth month after its birth. (10)

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* Jolly rightly subscribes to the view of Nanda pundit, who combats expressly the opinion that this ceremony has the consecretion of the mother and not the consecration of the fœtus, for its object. The object of Punsavanam, as its name implies, was, according to the views of the framers of the Ayurveda, the causation of the birth of a male child; and they have rightly laid down that, the ceremony, as well as the accompanying medicinal agents which facilitate the birth of a male child, should be done unto and administered to the mother in the third month of gestation, before the sex of the fœtus is determined. The Rishis too were aware of the fact that the predominance of Katabolism (Pitrika Shakti) or anabolism (Matrika Sakati) in the fœtal body gives rise to its male or female sex. Charaka, Sushruta, Bagbhat and other masters of the Ayurveda have laid down elaborate systems of medicine and dietics for the purpose, and Aruna Dutta, the commentator of the Ashtánga-Hridayam, have quoted texts from Daruváhi and other embryologists of ancient India, which show that the secret of sexual diamorphism was not unknown to the Rishis of India. The essential object of the ceremony is not so much the consecration of the mother or the fœtus, as the causation of a male child.

† The text has *Jugupsitam.* Jolly has translated it as "indicating contempt" which does not give the real import of the text.

The rite of Annaprâshnam (of first feeding the child with boiled rice or Pâyasa) should be done in the sixth month. (11) The rite of tonsure in the third year.* (12) These rites shall be done unto women without *Mantras.* (13) Marriages of women shall be done with Mantras. (14) The rite of Upanayanam shall be done unto a (Bráhmaṇa) child in the eighth year after conception. (15) That of a Kshatriya in the eleventh year after conception. (16) That of Vais'ya in the twelfth year after conception. (17). Of them the girdles shall be respectively composed of Munja, grass, bow-string and Valvaja. (18) Their strings (holy thread-Upavita) and garments shall be made of cotton, hemp and wool respectively. (19) They shall wear the skins of deer, tiger, and goat respectively. (20) Their rods shall be made of Palâsha, Khadira, and Audumvara woods respectively. (21) And they shall reach up to the rim of hair, forehead and tip of the nose in the case of Bráhmaṇa, Kshatriya, and Vais'ya respectively. (22) Or all of them may use all the above kinds of rod. (23) And their staves should not be crooked, nor with their barks stripped off. (24) In begging alms they should put in the word Bhavat (Sir) at the beginning, in the middle and at the end of their prayers respectively.† (25)

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* Trilochana Acharyaya in his commentary on the Yajnavalkya Samhita asserts that the first or the third year is the proper time for doing the ceremony of tonsure. Raghunandana holds that it should be done in the third year, either after the conception or birth of a child. Nanda Pandit subscribes to the latter opinion.

† According as they are Bráhmanas, Kshatriyas, and Vais'yas. The term Bhavat (Sir) should be used in respect of Males and Bhavati (lady) in respect of females at the time of asking for alms. Jolly has translated Bhavat as "lady," which, in fact means sir, Bhavati (lady) being its feminine form.—Tr.

The ceremony of initiation with the holy thread must not be delayed beyond the sixteenth year in the case of Bráhmaṇa, beyond the twenty-second year in the case of a Kshatriya, and beyond the twenty-fourth year in the case of a Vais'ya youth. (26)

Beyond these age limits, youths of these three castes, not duly initiated with the thread, become degraded, and deprived of the privilege of being initiated with the Sâvitri *Mantra* and are called *Vratyás.* (27)

The skin, the thread, the girdle, the staff, and the garment, enjoined to be used by a youth of any particular caste, during the Upanayanam ceremony, should be used by him in other religious rites as well. (28)

A girdle, a skin, a staff, a holy thread, or a *Kamundalu* (ewer), broken or spoiled by use, should be thrown into the water, and one should take a new one, consecrated with the *Mantras.* (29)

CHAPTER XXVIII.

Now the students of the *Védas* (Brahmachârins) shall reside in the houses of their preceptors. (1) And perform the two rites of *Sandhyâ*, every day. (2) Standding he (a Brahmachârin) shall perform the morning *Sandhya*, and the evening *Sandhyâ*, seated. (3) At both these times he shall bathe and offer oblations in the fire. (4) He shall plunge into the water without reciting any *Mantra* (*Dandabat**.) (5) He shall study (the Vedas) when called upon to do so. (6) He shall

* The text has *Dandavat Majjanam.* An ablution taken without reciting any Mantra *(Amantra Snánam)* is called *Dandavat Majjanam* and not, as Jolly has translated it, a plunge into the water like a rod."

do what is pleasant and beneficial to his preceptor. (7) He shall wear his girdle, his holy thread, and his skin, and (carry) his staff. (8) He shall beg at the houses of virtuous persons, other than his Gurus and relatives. (9) With the permission of his preceptor, he shall eat what he has obtained by begging. (10) He shall refrain from taking artificial salt, meals on the occasion of a *S'râddha* ceremony, leavings other than those of his Guru's plates, and all kinds of stale food, and abjure all singing, dancing, sexual intercourse, lewd talk, honey, meat-diet, abusive language, hurtful feelings and collyriums. (11) He shall sleep on a low couch. (12) He shall rise before, and lie down after, his preceptor. (13) After performing his *Sandhyâ* he shall salute his preceptor. (14) He shall simultaneously catch hold of the two feet of his preceptor with his two hands. (15) The right foot with the right hand and the left foot with the left hand. (16) After salutation he shall mention his own name (as I am such and such) and add the word 'Bhos' at the end of his address. (17) He must not speak to his preceptor while he is himself sitting, standing, lying down, eating, or averting his face. (18) If his preceptor sits, let him speak to him, standing up, if he walks, advancing him, if he is coming towards him, meeting him, if he runs, running after him. (19) Turning round so as to meet him, if his face is averted. (20) Approaching him, if he is at a distance. (21) Bending to him if he is in a reclining posture. (22) Before his eyes, let him not sit in a careless manner. (23) Let him not pronounce his name without due respect. (24) Let him not imitate his speech, gait and manner. (25) Let him leave the place where he (Guru) is calumnised or lightly spoken of. (26) Let him not sit on the same cushion with him.

(27) Except in a boat, or in carriage, or on a stone-slab. (28) Show him the respect of a Guru, if a preceptor's preceptor is arrived (29) Without the permission of his preceptor, let him not speak to his own relatives (parents, etc.) (30) On a preceptor's son, junior, or equal to him in years, happening to be his tutor, he shall pay the same respect to him as to his own preceptor. (31) Let him not wash his (Guru's son's) feet. (32) Nor eat the leavings of his plates. (33) Thus he shall master one Veda, or two Vedas, or three Vedas. (34) After that, the Vedângas. (35) He, who without having studied the Vedas, attempts to study any other book, degrades himself and his progeny to the status of a S'udra. (36) The first birth is from mother. The second birth is on the occasion of putting on the Maunji girdle. (37) In this second birth the Sâvitri is his mother and the preceptor is his father. (38) Herein lies his twice-bornness. (39) A twice-born one, before he puts on the Maunji girdle, is like unto a S'udra. (40) A Brahmachârin shall either be clean shorn or wear clotted hair. (41) After completing the study of the Vedas, he shall give remuneration to his preceptor with his permission, and then take an ablution. (42) Or he shall pass the remaining portion of his life in the house of his preceptor. (43) On the death of his preceptor he shall behave to his son as his preceptor. (44) Or in the absence of his preceptor's son, he shall so behave to his preceptor's wives, or to his preceptor's relations. (45) On the failure of such wives or relations, a true, ritualistic Brahmachârin shall attend to the service of the sacred fire. (46)

A twice-born one, who thus observes the vow of *Brahmacharyam*, with all his senses put under a healthy

control, goes to the eternal region, and does not revert to existence. (47)

A wilful evacuation of semen by a *Brahmachârin* is pronounced as a breach of the vow by the pious *Brahma-Vâdins.* (48)

Having committed this sin, he shall put on the skin of an ass, and beg at seven houses, confessing his guilt. (49)

For a year, he shall live on what he shall obtain by thus begging, every day, and bathe, three times a day; whereby he shall regain his purity. (50)

Having unconsciously spent his seed in a dream, a *Brahmachârin* shall bathe, and worship the sun, and three times recite the *Punarmâni* etc., verse, whereby he shall regain his purity. (51)

Having failed to live on alms, or to perform the Homas for a week in succession, in the absence of any disease, one shall practise the vow of *Avakirṇa.* (52)

If the sun rises or sets without the knowledge of a *Brahmachârin*, keeping in bed out of laziness, he shall fast for an entire day and night, and repeat the *Gâyatri Mantra.* (53)

CHAPTER XXIX.

HE, who having initiated, and counselled *Brahmacharyam* to a (twice-born one), gives him instructions in the Vedas, is called an *Achârya.* (1) He, who teaches (a twice-born pupil) an entire Veda in consideration of fees, or a portion of the Vedas without fees, is called an *Upâdhyâya.* (2) He, who officiates as a priest at one's sacrifice, is called one's *Rittvik.* (3) One should not

officiate as a priest at the sacrifice of a man, whose birth, conduct, etc., are thoroughly unknown, nor one should initiate such a man with the thread, nor teach him the Vedas. (4—6) Either of the persons, who asks a question he has no right to ask, or answers a question which he has no right to answer, meets his doom, or a bitter animosity is created between them. (7)

Imparting knowledge to a pupil, by teaching whom no piety or end is secured, or who does not render services proportionate to the teaching he receives, proves futile, like the sowing of good seeds in a barren soil. (8)

The (presiding deity of) Learning appeared to a Brâhmaṇa, of yore, and said, "I am your secret, inexhaustible treasure; do not divulge me (impart knowledge) to the crooked, to the malicious, and to men who have not controlled their senses; by this my potency will continue unaffected. (9)

O Brâhmaṇ, disclose me to him, whom thou shalt know as pure, cautious (pains-taking), intelligent, of continent habits, and who does not use any abusive or unpleasant language to you; to such a custodian of treasure shalt thou disclose me. (10)

CHAPTER XXX.

HAVING performed the rite of *Upâkarman* on the full moon in the month of Shrâvana or Bhâdra, a student must study the Vedas for four months and a half. (1) After that, the rite of *Utsarga* shall be done, outside the town, in respect of the *Vedas* which have been completely studied, and not in respect of those whose studies have not then been completed. (2) The *Vedângas*

should not be studied between the rites of *Utsarga* and *Upâkarman.* (3) For the whole day and night, the *Vedas* should not be studied on the eighth or the fourteenth day of the moon's (wane or increase). (4) Nor at the end of a season, nor on the occasion of a solar or lunar eclipse. (5) Nor for an entire day and night, when Indra's flag is hoisted or taken down. (6) Nor during a strong gale. (7) Nor when rain, lightning and thunder happen out of season. (8) Nor during the happening of an earth-quake, or a meteor-fall, nor during the appearance of the magnetic light in the western sky (*Dikdâha*). (9) Nor in a village from which a corpse has not been removed. (10) Nor during a battle. (11) Nor while dogs barking, jackals yelling, and asses braying. (12) Nor when the sound of a musical instrument is heard. (13) Nor near the Sudras and the degraded. (14) Nor in the vicinity of a temple, of a cremation ground, at the crossing of four roads, or on a high road. (15) Nor while immersed in water. (16) Nor while riding on an elephant, on a horse, on a camel, in a boat, or in a carriage. (17) Nor while seated with his foot resting on a foot-stool. (18) Not after having vomited. (19) Nor after having been purged. (20) Nor during an indigestion. (21) Nor on the passing of a five-toed animal between him and his preceptor. (22) Nor when a king, or a S'rotriya, or a Brâhmaṇa has met with an accident. (23) Nor (for three days) after the *Upâkarman.* (24) Nor (for three days) after *Utsarga.* (25)

He should not study the Rik or the Yayurveda when the Sâma Veda will be chanted. (26) He shall not lie down to sleep again after having studied in the latter end of the night. (27) Let him not study during

the interdicted period of study, even being questioned by his preceptor. (28) Inasmuch as the *Shâstra* read during the interdicted period of study fails to bear any fruit both in this world and the next. (29) On the other hand, such studies lessen the life-duration of both the student and his preceptor. (30) Hence, a preceptor, wishing to go to the region of Brahma, shall sow the seeds of sacred knowledge in the soil of a virtuous student; not on forbidden days of study. (31) A pupil shall salute his Guru both at the commencement and end of his Vedic study by taking hold of his feet. (32) He shall utter the *Pranava.* (33) Moreover, he, who reads the hymns of the Rik Veda, satisfies his departed manes as if with clarified butter. (34) By studying the Yayus he satisfies them as if with honey. (35). He, who studies the Sâma melodies satisfies his manes as if with milk. (36) He, who studies the Atharva, satisfies them as if with oblations of meat. (37) He, who studies the *Purânas*, *Itihâsas*, *Vedângas*, and *Dharma Shâstras*, satisfies them as if with oblations of rice. (38) He, who having acquired knowledge sells it for a living in this world, shall derive no benefit from it in the next. (39) He, who uses his knowledge to destroy the reputation of others, will derive no benefit from it in the next world. (40) Without the preceptor's permission, a pupil shall not learn the Vedas from another pupil, studying the Vedas. (41) Such a conduct will be regarded as a theft of the Vedas and will lead him to hell. (42)

Let not a student rebel against him from whom he has obtained worldly, Vedic, or spiritual knowledge. (43)

Of one's two fathers, the progenitor and the teacher of the Vedas, more honoured is the teacher of the Vedas, inasmuch as the birth of a twice-born one in the

knowledge of *Brahma* is the only abiding existence both in this world and the next. (44)

The birth of a child in its mother's womb through the union of its parents, out of carnal desire, is a mere organic existence, which he has in common with the beasts. (45)

The birth, which his teacher, conversant with the Vedas, effects for him, by uttering the *Sávitri Mantra*, is the only true, deathless, decayless existence. (46)

The teacher, who fills his ears with truths, confers happiness upon him in this world, and makes him an heir to immortality; him let a student look upon as his parent, let him not injure such a teacher out of simple gratitude. (47)

CHAPTER XXXI.

(ONE'S) Mother, Father, and preceptor are called one's Great Gurus (veneable elders). (1—2) One must perpetually serve them. (3) Let him do their commands. (4) Let him do what is pleasant and beneficial to them. (5) Without their leave he shall not do anything. (6)

These (one's parents and preceptor) are the three Vedas, these are the three regions, these are the three fires, these are the three gods *Brahma*, *Vishnu*, and *Shiva*. (7) The father is the *(Gârhapatya)* household fire, the mother is the ceremonial (*Dakshina*) fire, and the preceptor is the sacrificial (Ahavaniya) fire. (8)

Commendable are all the acts of him, by whom these three are respected.

Futile are the acts of him, by whom these three are dishonoured. (9)

Devotion to mother conquers this world, devotion to father conquers heaven, and devotion to preceptor conquers the region of Brahma. (10)

CHAPTER XXXII.

A KING, a priest, a Brâhmaṇa conversant with the Vedas, one who dissuades from vice, an uncle, a meternal grandfather, a maternal uncle, a father-in-law, an elder brother, and relations by marriage older than one in years are to be respected as a preceptor. (1) Likewise, the wives of these of their same caste. (2) Likewise, the mother's sister, the father's sister, the elder sister. (3) A father-in-law, an uncle, a meternal uncle and a priest, junior to him in years, he shall salute by rising from his seat. (4) He shall salute his Guru's wives, of inferior castes, from a distance, and not by touching their feet.. (5) He shall not rub or anoint the limbs of his *Guru's* wives, nor arrange their hair, nor wash their feet, nor do any such service to them. (6) Even a stranger's wife shall be addressed as mother, sister, or daughter. (7) He shall not say "thou" to his Guru. (8) Having anywise offended the dignity of his Guru, he shall fast for the whole day and take his meal after sccuring his pardon in the evening. (9) He shall not argue with his preceptor out of a spirit of emulation; (10) nor speak ill of him. (11) Nor do anything which he does not like. (12)

A pupil of full twenty years, having acquired the faculty of discrimination, shall not salute a youthful wife of his Guru, by catching hold of her feet. (13)

A youthful disciple shall, at pleasure, duly salute a youthful wife of his Guru, by lying prostrate before her, and by giving out his name as I am such and such. (14)

Following rules of good conduct, a young pupil, having returned from a distant country, should salute his Guru's wife, by taking hold of her feet and prostrating himself on the ground, every day. (15)

Wealth, friend, (mature) age, performances of acts in conformity with the (*S'ruti* and *Smriti*) and erudition are the five sources of honour; each succeeding one is more honourable than the one immediately preceding it in the order of enumeration. (16)

A Brâhmaṇa, ten years old, and a Kshatriya of a hundred years of age should be regarded as a father and a son (in respect of honour or precedence), of these two the Bráhmaṇa is the father. (17)

The precedence among Bráhmaṇas is according to their knowledge, the precedence among Kshatriyas is according to their prowess, the precedence among Vais'yas is according to their (richness) in (wealth ann paddy, and the precedence among S'udras is according to the (seniority) of their births. (18)

CHAPTER XXXIII.

NOW the three dreadful enemies of a man are his lust, anger, and greed. (1) And especially of a house-holder on account of the multiplicity of his relations with his environments and other individuals. (2) Attacked (instigated) by this trinity of foes, a man commits sins (respectably falling under the categories of) *Atipâtakas* (most heinous crimes), *Mahápátakas* (great crimes)

Anu-pátakas (small crimes) and *Upa-pâtakas* (minor crimes). (3) Also crimes which lead to the loss of a caste, crimes relating to the hybridisation of castes, crimes making their perpetrators unfit to receive alms and the like, crimes leading to different and miscellaneous other crimes. (4—5)

This trinity of lust, anger and greed (covetousness) are the three doors to hell, they kill the self, hence it should be renounced.* (6)

CHAPTER XXXIV.

CARNAL knowledge of one's own mother, daughter, or daughter-in-law constitutes what are called *Atipátakas* (most deadly sins.) (1)

Persons guilty of any of these three classes of *Atipátakas* shall immolate themselves in fire—there is no other atonement for them. (2)

CHAPTER XXXV.

BRAHMANICIDE, wine-drinking, stealing a Bráhmaṇa's gold,* carnal knowledge of a Guru's wife—these are the *Mahâpâtakas* (great crimes) (1) Likewise, the intercourse with (such criminals). (2) He, who associates with an out-cast, for a year, becomes himself an out-cast. (3) Likewise, by riding in the same carriage, by sharing the same bed, and by eating (in the same row) with him. (4) By holding sexual intercourse, or

* This verse also occurs in the Mahábháratam and in the Bhagavad Gitâ, Ch. XVI., 21.

sacrificial intercourse, or intercourse with the mouth* he becomes an out-cast on the same day. (5)

These deadly sinners shall regain their purity by celebrating a horse-sacrifice, and by visiting all the *Tirthas* in the world. (6)

CHAPTER XXXVI.

KILLING a Kshatriya or a Vais'ya engaged in performing a religious sacrifice, or a woman in her menses, or a pregnant woman, or a woman of the family (*Gotra*) of *Atri* who has bathed after her menstrual impurity, or an embryo of unknown sex, or one taken under protection are (crimes) equal to that of killing a Bráhmaṇa. (1) Giving false evidence and killing a friend are crimes equal to that of wine-drinking. (2) Ousting a Bráhmaṇa of his land, and appropriation of trust-money are crimes equal to the crime of gold-theft.† (3)

The crimes of defiling the bed of an uncle, maternal grand father, maternal uncle, father-in law, or a king is equal to that of carnally knowing a *guru's* wife. (4) So is the crime of visiting the bed of a father's sister, mother's sister, or a sister. (5) So is the crime of defiling the wife of a *S'rotriya*, or of a priest, of an *Upâdhyâya* or a friend's wife. (6) So is the crime of visiting the bed of a sister's female friend, of a woman of one's own *Gotra*, of a woman of one's superior caste, of a virgin, of a low caste woman, of a woman in her menses,

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* *Maukha-Sambandha*—(lit. intercourse by the mouth) means teaching or imparting lessons in sacred works, or studying the scriptures in the company of the out-cast.

† Of not less than eighty Ratis weight.

of a woman who has taken to asceticism, or of a female ward of one's own. (7)

These *Anupâtakins* (perpetrators of small sins) are equal to *Mahâpâtakins* (in respect of moral dilinquency) and they shall regain their purity by celebrating horse-sacrifices and by visiting all the *Tirthas*. (8)

CHAPTER XXXVII.

A LIE about one's own excellence. (1) A false complaint to a king. (2) Falsely calumnising one's own preceptor. (3) Speaking slightly of the *Vedas*. (4) Abandoning one' own undegraded parents, sons, or wife. (5) Partaking of food of Chaṇḍâlas and eating forbidden articles of fare. (6—7) Stealing other's properties. (8) Going unto other's wives. (9) Officiating as priests at sacrifices of men who are unworthy of being so served. (10) Living by adopting a profession not proper to one's own order. (11) Receiving alms from unworthy givers. (12) Killing a *Kshatriya*, or a *Vais'ya*, or a *S'udra*, or a cow. (13) Selling articles which are forbidden to be sold. (14). Suffering one's younger brother to marry before one's self. (15) Marrying before the marriage of one's elder brother. (16) Or to give a daughter in marriage to either of these. (17) Or to officiate as a priest at their nuptial ceremony. (18) To suffer one's self to remain uninitiated beyond the proper age-limit (*Vràtyatà*). (19) To teach the *Vedas*, every day, in consideration of fees. (20) To be taught by one who teaches the *Vedas* for remuneration. (21) To be employed (by the king's order) in working all kinds of mines. (22) To make large, sharp instruments. (23) Cutting trees, shrubs,

creepers, climbing] plants or cereals. (24) Living by prostituting a girl or one's own wife. (25) Attempting to kill another by practising deadly incantations. (26) To cook for one's own use. (27) Omission to kindle the sacred fire, (even in the presence of one's right to do the same). (28) (Neglecting to discharge one's debts to the gods, *Rishis* and departed manes. (29) Studying of pernicious literature. (30) Atheism. (31) Subsisting by a reprehensible art. (32) Intercourse with women who drink intoxicating spirits. (33) These are the *Upapàtakas*. (34)

Persons guilty of *Upapàtakas* shall practise *Chàndràyaṇa* or *Paràka* penances, or shall celebrate a cow-sacrifice by way of expiation. (35)

CHAPTER XXXVIII.

CAUSING bodily pain to a Bràhmaṇa. (1) Smelling wines and articles that ought not to be smelled. (2) Crookedness. (3) Sexual connection with beasts. (4) And psodomy (or unnatural connection with a woman) (5). These are the crimes that lead to the loss of caste. (6)

One having wilfully committed any of these *(jàti-bhransakara)* crimes, shall practise a *Krichchha-Sàntapanam* penance; having unintentionally committed it, one shall practise a *Pràjàpatyam* penance by way of expiation. (7)

CHAPTER XXXIX.

KILLING domestic or wild animals are crimes, which degrade their perpetrators to the status of a mixed caste (*Sankareekaranam*). (1)

Having wilfully committed any of these crimes, one shall live, for a month, on barley gruel; having unintentionally committed it, one shall practise a *Krichchha* or an *Atikrichchha* penance. (2)

CHAPTER XL.

RECEIVING (remuneration)* from a despicable person (such as a Mlechchha, etc.,) Carrying on trade or usury, speaking falsehood and serving a S'udra,—these are crimes that make their perpetrators unworthy of receiving alms (*Apàtreekaranam*). (1)

Having committed an *Upàtreekaranam* crime one shall practise a *Tapta Krichchha* or a *Sheeta Krichchha* penance, or a couple of *Mahà-Sántapanam* penances. (2)

CHAPTER XLI.

KILLING aquatic birds and animals (such as fish, etc,.) and worms and insects. (1—2) Eating things kept in the same box with wine.† (3) These are the crimes which lead to defilement (*Malâvaham*). (4)

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* Receiving gifts from such a person would be regarded as an *Upapâtakam*.

† The text has *Madyánutgata-Bhojanan* which may also mean eating things which contain intoxicating principles within them. Jolly has adopted this interpretation and translated the line as "eating nutmegs or other plants similar to intoxicating drinks (in their effects upon the system)."

The practice of a *Tapta-Krichchha* penance is the atonement for a *Malâvaham* crime; a *Krichchham* or an *Atikrichchham* penance may also be practised for its expiation. (5)

CHAPTER XLII.

CRIMES other than those already enumerated should be classed within the *Prakirna* (miscellaneous group). (1)

In a case of *Prakirna* crime, one, considering its gravity or lightness, shall practise an expiatory penance in accordance with the injunctions of a *Bràhmana*. (2)

CHAPTER XLIII.

Now about hells. (1) *Tàmisram* (darkness). (2) *Andha Tàmisram* (total darkness). (3) *Rauravam* (hell of great howling) (5) *Kàla-sutram* (hell of time or death). (6) *Mahà-narakam* (the great hell.) (7) *Sanjivanam* (re-animating). (8) *Abichi* (waveless). (9) *Tapanam* (burning). (10) *Sampratapanam* (extremely scorching). (11) *Sanghâtakam* (compressing). (12) *Kàkolam* (ravens). (13) *Kandulam** (itching). (14) *Kuttanam* (cutting). (15) *Putimrittikam* (of putrid soil). (16) *Loha-Shanku* (iron-spiked). (17) *Richisham* (frying pan). (18) *Vishama-panthànam* (of undulating ways). (17) *Kantaka-Shàlmali* (hell of thorny Shálmali (Malabaricum Bombax) trees. (20) *Dipanadi* (flame-river.) (21) *Asipatra-Vanam* (sword leaved forest) and *Lohakarakam* (Iron-feters.) (22—23)

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* *Kudmalam* is a different reading which Jolly has adopted.

In these *Atipâtakins*, who have failed to do the proper expiating penances, are successively cooked for the period of a *Kalpa*; (24) deadly sinners (*Mahàpàtakins*) who have not done penances, for a *Manvantaram*; (25) Minor sinners *(Anupâtakins)*, for the like period; (26) (Unexpiated) *Upapàtakins*, for four *Yagas*. (27) Those guilty of bringing about the hybridisation of castes for a thousand years. (28) Likewise, those guilty of crimes leading to the loss of caste. (29) So are persons guilty of crimes making them unworthy of receiving gifts *(Apàtrikaranam)*. (30) Similarly, those who have committed crimes which lead to defilement. (31) Those guilty of crimes belonging to the *Prakirna* (miscellaneous) group for a great or small number of years (according to the lightness or gravity of their offences). (32)

After death, sinners, treading on the way of *Yama*, suffer dreadful pangs. (33)

Dragged by the dire and grimvisaged emissaries of Death, dreadfully frowning, now on this side and now on the other, they are led to undergo sufferings in hell. (34)

And are bitten by dogs, jackals, carnivorous ravens, herons, cranes, bears, serpents and scorpions. (35)

Burnt by fire, pricked by thorns, severed with saws and oppressed by thirst. (36)

Oppressed with hunger, attacked by ferocious tigers, and fainting with the putrid smell of blood and pus. (37)

Dreadful emissaries of death with faces of crows, cranes and herons ruthlessly assail them whenever they evince a desire to partake of food and drink, belonging to other departed souls. (38)

In some places they are cooked in oil, somewhere they are mercilessly belaboured with clubs, and somewhere they are pasted on slabs of iron. (39)

In one place they are made to eat vomited matter, in another to drink pus and blood; in one place they are subjected to eat excrements, in another putrid flesh, having the smell of pus. (40)

Here enveloped in impenetrable darkness, they are devoured by insects and fire-fanged scorpions. (41)

There they stand shivering in cold, immersed in pools of filthy excrements, or the departed spirits devour one another in distraction of hunger. (42)

Here some are mercilessly belaboured by ghosts, there some are suspended in the air, or shot by hosts of arrows, or cut in pieces. (43)

Here the emissaries of Death trample upon their throats,* their bodies being twisted by coiling snakes, there they are (tormented) with grinding machines† and dragged on by their knees. (44)

Broken-backed, broken-necked, broken-headed, with throats constricted like the girth of a needle‡ and bodies large as cottage-dwellings, these sinners, suffering the consequences of their sins in hell, take birth in the

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* The text has *Kanthéshu Dattapádàscha.* We fail to understand why Jolly has translated it as "walking upon thorns. *Kantha* means throat; substituting *Kanteshu* for *Kantheshu*, as Jolly as manifestly done, the text would be absurdly senseless and directly condradictory to the sense, indicating the instrumentality of these emissaries of Death in consigning the sinners to the pangs of different hells, as disclosed in the latter part of the couplet, even admitting that *Kanta* may ever have the meaning of Kantakam (thorn) —*Tr.*

† The Uttara-Khandam of the Garuda Puranam, which is evidently a subsequent addition or interpolation, contains the description of a machine, like a sugar-cane mill, in which sinners are thrown in hell.

‡ The text has *Shuchi-kantha.* Jolly has translated it as "the necks of these 'poor beings are not stouter than a needle." We do not wish to make any comment on this.

wombs of lower animals and are subjected to various kinds of pain. (45—46)

CHAPTER XLIV.

Now after having suffered torments in hell, the sinners take birth in the wombs of lower animals. (1) *Atipàtakins* successively pass into the life-forms of all immobile creatures. (2) *Mahápàtakins* are successively born into the wombs of insects. (3) *Anupàtakins* in the wombs of birds. (4) *Upapàtakins* in the wombs of aquatic animals. (5) Those, who are guilty of crimes leading to the loss of castes, are re-born in the wombs of amphibious animals. (6) Those, who are guilty of effecting hybridisation of castes, are re-born in the wombs of deer. (7) Those, who are guilty of crimes making men unworthy of receiving alms, take birth in the wombs of lower animals. (8) Those, who are guilty of committing crimes leading to defilement, are re-born in the wombs of out-cast women. (9) Those, who are guilty of *Prakirna* crimes, are re-born as fierce, carnivorous animals. (10) Those, who have taken forbidden food, or the food of one whose food should not be taken, are re-born as insects. (11) A gold-stealer is re-born as a hawk. (12) An encroacher upon a good, public road is re-born as a serpent or a hole-dwelling animal. (13) A paddy-stealer is re-born as a mouse. (14) A stealer of bell-metal becomes a swan. (15) A water-stealer becomes a water-fowl. (16) A honey-stealer becomes a gad-fly. (17) A milk-stealer becomes a crow. (18.) A juice-stealer* becomes a

* Such as sugar-cane-juice, etc.

एकादशोऽध्यायः ।

राजा सर्वस्येष्टे ब्राह्मणवर्ज्जं, साधुकारी स्यात् साधुवादी त्रय्यामान्वीक्षिक्याञ्चाभिविनीतः शुचिर्जितेन्द्रियो गुणवत्-सहायोऽपायसम्पन्नः समः प्रजासु स्याद्धितञ्चासां कुर्वीत । तमु-पर्य्यासीनमधस्था उपासीरन्नन्ये ब्राह्मणेभ्यस्तेऽप्येनं मन्येरन् । वर्णानाश्रमांश्च न्यायतोऽभिरक्षेच्चलतश्चैनान् स्वधर्मे स्थापयेद्ध-र्म्मस्य ह्यंशभागभवतीति विज्ञायते । ब्राह्मणञ्च पुरो दधीत विद्याभिजन-वाग्रूपवयःशीलसम्पन्नं न्यायवृत्तं तपस्विनं, तत्-प्रसूतः कर्म्माणि कुर्वीत । ब्रह्मप्रसूतं हि क्षत्रमृध्यते न व्यथत इति च विज्ञायते । यानि च दैवोत्पातचिन्तकाः प्रब्रूयुस्तान्याश्रयेत, तदधीनमपि ह्येके योगक्षेमं प्रतिजानते । शान्तिपुण्याहस्वस्त्यय-नायुष्यमङ्गलसंयुक्तान्याभ्युदयिकानि विद्वेषिणां सम्बननमभिचा-रद्विषद्व्याधिसंयुक्तानि च शालाग्नौ कुर्य्याद्यथोक्तमृत्विजोऽन्या-नितस्य व्यवहारो वेदो धर्म्मशास्त्राण्यङ्गान्युपवेदाः पुराणं देश-जातिकुलधर्म्माश्चाम्नायैरविरुद्धाः प्रमाणं । कृषिवणिक्पाशुपाल्य-कुसीदकारवः स्वे स्वे वर्गे । तेभ्यो यथाधिकारमर्थान् प्रत्यवहृत्य धर्म्मव्यवस्थान्यायाधिगमे तर्कोऽभ्युपायस्तेनाभ्यूह्य यथास्थानं गमयेद्विप्रतिपत्तौ त्रयीविद्यावृद्धेभ्यः प्रत्यवहृत्य निष्ठां गमये-द्यथाह्यस्य निःश्रेयसं भवति । ब्रह्मक्षत्रेण सम्पृक्तं देवपितृ-मनुष्यान् धारयतीति विज्ञायते । दण्डो दमनादित्याहुस्तेना-दान्तान् दमयेद्वर्णाश्रमाश्च स्वकर्म्मनिष्ठाः प्रेत्य कर्म्मफलमनुभूय ततः शेषेण विशिष्टदेशजातिकुलरूपायुःश्रुतवृत्तवित्तसुखमेधसो

जन्म प्रतिपद्यन्ते विद्यास्व। विपरीता नश्यन्ति। तानाचार्य्योप-देशोदण्डश्च पालयते तस्माद्राजाचार्य्यावनिन्द्यावनिन्द्यौ।

इति गौतमीये धर्म्मशास्त्रे एकादशोऽध्यायः॥ ११

द्वादशोऽध्यायः।

शूद्रो द्विजातीनभिसन्ध्यायाभिऽहत्य च वाग्दण्डपारुष्या-भ्यामङ्गं मोच्यो येनोपहन्यादार्य्यस्त्र्यभिगमने लिङ्गोद्धारः। स्वहरणच्च गोप्ता चेद्वधोऽधिकोऽथाह्यास्य। वेदमुपशृण्वतस्त्र-पुजतुभ्यां श्रोत्रप्रतिपूरणमुदाहरणे जिह्वाच्छेदो धारणे शरीर-भेद आसनशयनवाक्पथिषु समप्रेप्सुर्दण्ड्यः शतम्। क्षत्रियो ब्राह्मणाक्रोशे दण्डपारुष्ये द्विगुणमध्यर्द्धं, वैश्यो ब्राह्मणस्तु क्षत्रिये पञ्चाशत्तदर्द्धं, वैश्ये न शूद्रे किञ्चित् ब्राह्मणराजन्यवत् क्षत्रियवैश्यावष्टापाद्यं। स्तेयकिल्विषं शूद्रस्य द्विगुणोत्तराणी-तरेषां प्रतिवर्णं विदुषोऽतिक्रमे दण्डभूयस्त्वं। फलहरितधान्य-शाकादाने पञ्चकृष्णलमल्पे। पशुपीड़िते स्वामिदोष, पालसं-युक्ते तु तस्मिन्। पथि क्षेत्रेऽनावृते पालक्षेत्रिकयोः। पञ्च माषा गवि षड़ष्ट्रे खरेऽश्वमहिष्योर्दशाजाविषु द्वौ द्वौ सर्व्वविनाशे शतं, शिष्टाकरणे प्रतिषिद्धसेवायाञ्च, नित्यं चैलपिण्डादूर्द्धं स्वहरणञ्च। गोऽग्न्यर्थे तृणमेधान् वीरुद्वनस्पतीनाञ्च पुष्पाणि स्ववदाददीत फलानि चापरिवृतानाम्। कुसीदवृद्धिर्धर्म्म्या विंशतिः, पञ्च-माषको मासं नातिसांवत्सरीमेके, चिरस्थाने द्वैगुण्यं प्रयोगस्य। भुक्ताधिनं वर्द्धते दित्सतोऽवरुद्धस्य च। चक्रकालवृद्धिः कारिता-कायिकाशिखाधिभोगाश्च कुसीदं। पशूपजलोमक्षेत्रशतवाह्येषु

नातिपञ्चगुणम। जड़ापोगण्डधनं दशवर्षभुक्तं परैः सन्निधौ भोक्तु-रश्रोत्रियप्रव्रजितराजन्यधर्म्मपुरुषैः। पशुभूमिस्त्रीणामनतिभोग ऋक्थभाजि ऋणं प्रतिकुर्य्युः, प्रातिभाव्यवणिक्शुल्कमद्यद्युत-दण्डान् पुत्रानध्याभवेयुर्निध्यन्नादियाचितावक्रीताधेया नष्टाः सर्व्वा न निन्दिता न पुरुषापराधेन। स्तेनः प्रकीर्णकेशो मुषली राजानमियात् कर्म्माचक्षाणः पूतो वधमोक्षाभ्यामघ्नन्नेनस्वी राजा। न शारीरो ब्राह्मणदण्डः कर्म्मवियोगविख्यापनविवा-सनाङ्ककरणान्यप्रवृत्तौ प्रायश्चित्ती स चौरसमः सचिवो मति-पूर्व्वं प्रतिगृह्णीताप्यधर्म्मसंयुक्ते। पुरुषशक्त्यपराधानुवन्धविज्ञा-नाद्दण्डनियोगोऽनुज्ञानं वा वेदवित् समवायवचनाद्द वेदवित्-समवायवचनात्।

इति गौतमीये धर्म्मशास्त्रे द्वादशोऽध्यायः॥ १२॥

त्रयोदशोऽध्यायः।

विप्रतिपत्तौ साक्षिणि मिथ्यासत्यव्यवस्था बहवः स्युर-निन्दिताः स्वकर्म्मसु प्रात्ययिका राज्ञाञ्च निष्प्रीत्यनभिता-पाश्चान्यतरस्मिन्नपि शूद्रा। ब्राह्मणस्त्वब्राह्मणवचनादनुरोध्यो-ऽनिवन्धाश्चेन्नासमवेताः पृष्टाः प्रब्रूयुरवचने च दोषिणः स्युः स्वर्गः सत्यवचने विपर्य्यये नरकः। अनिवन्धैरपि वक्तव्यं पीड़ाकृते निवन्धः प्रमत्तोक्ते च साक्षिसभ्यराजकर्त्तृषु दोषो धर्मतन्त्र-पीड़ायां। शपथेनैके सत्यकर्म्मणा तद्देवराजब्राह्मणसंसदि स्याद-ब्राह्मणानां। क्षुद्रपश्वनृते साक्षी दश हन्ति, गोऽश्वपुरुषभूमिषु दशगुणोत्तरान्, सर्वं वा भूमौ हरणे नरको, भूमिवदप्सु, मैथुन-

संयोगे च पशुवन्मधुसर्पिषो, गोवद्वस्त्रहिरण्यधान्यब्रह्मसु, याने-ष्वश्ववन्मिथ्यावचने। याप्यो दण्ड्यश्च साक्षी, नानृतवचने दोषो जीवनश्चेत्तदधीनं, न तु पापीयसो जीवनं। राजा प्राड्विवाको ब्राह्मणो वा शास्त्रवित्, प्राड्विवाको मध्यो भवेत्। संवत्सरं प्रतीक्षेत प्रतिभायां धेन्वनडुहस्त्रीप्रजनसंयुक्तेषु। शीघ्रमात्ययिके च। सर्वधर्म्मेभ्यो गरीयः प्राड्विवाके सत्यवचनं सत्यवचनम्।

इति गौतमीये धर्म्मशास्त्रे त्रयोदशोऽध्यायः॥ १०॥

चतुर्दशोऽध्यायः।

शावमाशौचं दशरात्रमृत्विग्दीक्षितब्रह्मचारिणां सपिण्डानामेकादशरात्रं। क्षत्रियस्य द्वादशरात्रं, वैश्यस्यार्द्धमासमेकं मासं शूद्रस्य। तच्चेदन्तःपुनरापतेत् तच्छेषेण शुध्येरन्, रात्रिशेषे द्वाभ्यां, प्रभाते तिसृभिर्गोब्राह्मणहतानामन्वक्षं राजक्रोधाच्च युद्धे प्रायोनाशकशस्त्राग्निविषोदकोद्बन्धनप्रपतनैश्चेच्छतां। पिण्डनिवृत्तिः सप्तमे पञ्चमे वा जननेऽप्येवं। मातापित्रोस्तन्मातुर्वागर्भमाससमा रात्रिः स्रंसने गर्भस्य। त्र्यहं वा श्रुत्वा चोर्द्धं दशम्याः पक्षिण्यसपिण्डयोनिसम्बन्धे सहाध्यायिनि च सब्रह्मचारिण्येकाहं श्रोत्रिये चोपसम्पन्ने प्रेतोपस्पर्शने। दशरात्रमाशौचमभिसन्धाय चेदुक्तं वैश्यशूद्रयोरार्त्तवीर्वापूर्वयोश्च। त्र्यहं वाचार्य्यतत्पुत्रस्त्रीयाज्यशिष्येषु चैवमवरश्चेद्वर्णः पूर्वं वर्णमुपस्पृशेत् पूर्वो वावरं तत्र शावोक्तमाशौचं। पतितचण्डालसूतिकोदक्याशवस्पृष्टितत्स्पृष्ट्युपस्पर्शने सचेलोदकोपस्पर्शनाच्छुध्येच्छवानुगमे च। शुनश्च यदुपहन्यादित्येके उदकदानं सपिण्डैः

स्नातघड़स्य तत्स्त्रीणाञ्चानतिभोग एकोऽप्रदत्तानामधःशय्या-सनिनो ब्रह्मचारिणः सर्वे न मार्जयेरन्न मांसं भक्षयेयुरा-प्रदानात्। प्रथमतृतीयपञ्चमसप्तमनवमेषूदकक्रिया वाससाञ्च त्यागः अन्त्ये त्वन्त्यानां दन्तजन्मादि मातापितृभ्यां तूष्णीं माता बालदेशान्तरितप्रव्रजितासपिण्डानां सद्यःशौचं। राजाञ्च कार्य्यविरोधाद्‌ब्राह्मणस्य च स्वाध्यायानिवृत्त्यर्थं स्वाध्याया-निवृत्त्यर्थम्।

इति गौतमीये धर्म्मशास्त्रे चतुर्द्दशोऽध्यायः॥ १४॥

पञ्चदशोऽध्यायः।

अथ श्राद्धममावस्यायां पितृभ्यो दद्यात्। पञ्चमीप्रभृति वापरपक्षस्य यथाश्राद्धं सर्वस्मिन् वा द्रव्यदेशब्राह्मणसन्निधाने वा कालनियमः; शक्तितः प्रकर्षेद्गुणसंस्कारविधिरन्नस्य। नवावरान् भोजयेदयुजो यथोत्साहं वा ब्राह्मणान् श्रोत्रियान् वाग्रूप वयःशीलसम्पन्नान्। युविभ्यो दानं प्रथममेके पितृवन्न च तेन मित्रकर्म्म कुर्य्यात्। पुत्राभावे सपिण्डा मातृसपिण्डाः शिष्याश्च दद्यु स्तदभावे ऋत्विगाचार्य्यौ। तिलमाषव्रीहियवोद-कदानैर्मासं पितरः प्रीणन्ति, मत्स्यहरिणरुरुशशकूर्म्मवराहमेष-मांसैः संवत्सराणि, गव्यपयःपायसैर्द्वादशवर्षाणि, वार्ध्रीणसेन मांसेन कालशाकच्छागलोहखड्गमांसैर्मधुमिश्रैश्चानन्त्यम्। न भोजयेत् स्तेनक्लीवपतितनास्तिकतद्वृत्तिवीरहाग्रेदिधि-षुपतिषुपतिस्त्री-ग्रामयाजकाजपालोत्सृष्टाग्निमद्यप-कुचरकूट-साक्षिप्रतिहारिकानुपपत्तिर्यस्य च कुण्डाशी सोमविक्रय्य-

गारदाही गरदावकीर्णिगणप्रेष्यागम्यागामिहिंस्रपरिवित्तिपरिवेत्तृपर्य्याहितपर्य्याधात्रत्यक्तात्मदुर्बलाः कुनखिश्यावदन्तः श्वित्रिपौनर्भवकितवाजप्रेष्यप्रातिरूपकशूद्रापतिनिराकृतिकिलासी कुसीदी वणिक्शिल्पोपजीविज्यावादित्रतालनृत्यगीतशीलान्. पित्रा चाकामेन विभक्तान्, शिष्यांश्चैके सगोत्रांश्च। भोजयेदूर्द्ध्वं त्रिभ्यो गुणवन्तम्। सद्यःश्राद्धी शूद्रातल्पगस्तत्पुरीषे मासं नयति पितॄंस्तस्मात् तदहर्ब्रह्मचारी स्यात्। श्वपचचाण्डालपतितावेक्षणे दुष्टं तस्मात् परिश्रुते दद्यात् तिलैर्वा किरेत्, पङ्क्तिपावनो वा शमयेत्। पङ्क्तिपावनाः षडङ्गविज्ज्येष्ठसामिकस्त्रिणाचिकेतस्त्रिमधुस्त्रिसुपर्णः पञ्चाग्निः स्नातको मन्त्रब्राह्मणविद्धर्म्मज्ञो ब्रह्मदेयानुसन्तान इति हविःषु चैवं दुर्बलादीन् श्राद्ध एवैके श्राद्ध एवैके।

इति गौतमीये धर्म्मशास्त्रे पञ्चदशोऽध्यायः॥ १५॥

षोड़शोऽध्यायः।

श्रवणादि वार्षिकं प्रोष्ठपदीं वोपाकृत्याधीयीत च्छन्दांस्यर्द्धपञ्चममासान् पञ्चदक्षिणायनं वा ब्रह्मचार्य्युत्सृष्टलोमा। न मांसं भुञ्जीत द्वैमास्यो वा नियमो नाधीयीत वायौ दिवा पांशुहरे कर्णश्राविणि नक्तं वाणभेरीमृदङ्गगर्त्तार्त्तशब्देषु च श्वशृगालगर्द्दभसंह्रादे लोहितेन्द्रधनुर्नीहारेष्वभ्रदर्शने चापत्तौ मूत्रित उच्चरिते निशासन्ध्योदकेषु वर्षति चैके वल्मीकसन्तानमाचार्य्यपरिवेषणे ज्योतिषोश्च भीतो यानस्थः शयानः प्रौढ़पादः श्मशानग्रामान्तमहापथाशौचेषु पूतिगन्धान्तः शवदिवाकीर्त्ति-

शूद्रसन्निधाने सूतके चोद्गारे ऋग्यजुषञ्च सामशब्दे यावदाकालिका निर्घातभूमिकम्पराहुदर्शनोल्कास्तनयित्नुवर्षविद्युतः प्रादुष्कृताग्निष्वनृतौ विद्युति नक्तञ्चापररात्रात् त्रिभागादिप्रवृत्तौ सर्वम्। उल्का विद्युत्समेत्येकेषां। स्तनयित्नुरपराह्णेऽपि प्रदोषे सर्वं नक्तमर्द्धरात्रादहश्चेत् सज्योतिर्विषयस्थे च राज्ञि प्रेते विप्रोष्य चान्याऽन्येन सह सङ्कुलोपाहितवेदसमाप्तिच्छर्द्दिश्राद्धमनुष्ययज्ञभोजनेष्वहोरात्रममावास्यायाञ्च द्व्यहं वा कार्त्तिकी फाल्गुन्याषाढ़ी पौर्णमासी तिस्रोऽष्टकास्त्रिरात्रमन्त्यामेके अभितो वार्षिकं सर्वे वर्षविद्युत्स्तनयित्नुसन्निपाते प्रस्यन्दिन्यूर्द्ध्वं भोजनाद्युत्सवे प्राधीतस्य च निशायां चतुर्म्मुहूर्त्तं नित्यमेके नगरे मानसमप्यशुचि श्राद्धिनामाकालिकमकृतान्नश्राद्धिकसंयोगे च प्रतिविद्यञ्च यावत् स्मरन्ति प्रतिविद्यञ्च यावत् स्मरन्ति।

इति गौतमीये धर्म्मशास्त्रे षोड़शोऽध्यायः॥ १६॥

सप्तदशोऽध्यायः।

प्रशस्तानां स्वकर्म्मसु द्विजातीनां ब्राह्मणो भुञ्जीत प्रतिगृह्णीयाच्चैधोदकयवसमूल-फलमध्वभयाभ्युद्यतशय्यासनयान--पयोदधिधानाशफरि प्रियङ्गुस्रङ्मार्गशाकान्यप्रनोद्यानि। सर्वेषां पितृदेवगुरुभृत्यभरणे चान्यवृत्तिश्चेन्नान्तरेण शूद्रात् पशुपालक्षेत्रकर्षककुलसङ्गतकारयितृपरिचारका भोज्यान्ना वणिक् चाशिल्पी नित्यमभोज्यं केशकीटावपन्नं रजस्वलाकृष्णशकुनिपदोपहतं भ्रूणघ्नप्रेक्षितं गवोपघ्रातं भावदुष्टं शुक्तं केवलमदधि

पुनःसिद्धं पर्य्युषितमशाकभक्ष्यस्नेहमांस-मधुन्युत्सृष्ट पुंश्चल्यभिशस्तानपदेश्यदण्डिकतक्षकदर्य्यबन्धनिकचिकित्सक मृगयुःकारुच्छिष्टभोजिगण-विद्विषाणामपाङ्क्तानां । प्रागदुर्बलाद्दृथाचाचमनोत्थानव्यपेतानि । समासमाभ्यां विषमसमे पूजान्तरानर्च्चितञ्च । गोश्च चौरमनिर्द्दशायाः सूतकि चाजामहिष्योश्च नित्यमाविकमपेयमौष्ट्रमैकशफञ्च । स्यन्दिनीयमसूसन्धिनी नाश्च याश्च व्यपेतवत्साः । पञ्चनखाश्चाशल्यकशशश्वाविद्गोधाखड्गकच्छपा । उभयतोदत्केशलोमैकशफकलविङ्कप्लवचक्रवाकहंसाः काककङ्कगृध्रश्येना जलजा रक्तपादतुण्डा ग्राम्यकुक्कुटशूकरौ धेन्वनडुहौ, चापन्नदावसन्नवृथामांसानि किसलयक्याकुलशुननिर्य्यासलोहित—व्रश्चनाश्चनिचिदारुबकलाक टिट्टिभ माऽन्धातृनक्तञ्चरा अभक्ष्याः । भक्ष्याः प्रतुदा विष्किरा जालपादा मत्स्याश्चाविकृता वध्याश्च धर्म्मार्थे व्यालहता दृष्टदोषवाक्प्रशस्तान्यभुग्राच्चोपयुञ्जीतोपयुञ्जीत ।

इति गौतमीये धर्म्मशास्त्रे सप्तदशोऽध्यायः ॥ १७ ॥

अष्टादशोऽध्यायः ।

अस्वतन्त्रा धर्म्मे स्त्री नातिचरेद्भर्त्तारं । वाक्चक्षुःकर्म्मसंयता पतिरपत्यलिप्सुर्देवराद् गुरुप्रसूता नर्त्तुमतीयात् पिण्डगोत्रर्षिसम्बन्धिभ्यो योनिमात्राद्वा । नादेवरादित्येके । नातिद्वितीयं जनयितुरपत्यं समयादन्यत्र जीवतश्च क्षेत्रे परस्मात् तस्य द्वयोर्वा रक्षणाद्भर्त्तुरेव नष्टे भर्त्तरि षाड्वार्षिकं क्षपणं श्रूयमाणेऽभिगमनं प्रव्रजिते तु निवृत्तिः प्रसङ्गात् तस्य

द्वादशवर्षाणि ब्राह्मणस्य विद्यासम्बन्धे भ्रातरि चैवं ज्यायसि यवीयान् कन्याग्न्युपयमेषु षड़ित्येके त्रीन् कुमार्य्यृतूनतीत्य स्वयं युज्येतानिन्दितेनोत्सृज्य पित्र्यानलङ्कारान् प्रदानं प्रागृतोर-प्रयच्छन् दोषी प्राग्वाससः प्रतिपत्तेरित्येके द्रव्यादानं विवाहसिद्धर्थं धर्म्मतन्त्रसंयोगे च शूद्रादन्यत्रापि शूद्राद्बहु-पशोर्हीनकर्म्मणः शतगोरनाहिताग्नेः सहस्रगोश्च सोमपात् सप्तमीञ्चाभुक्त्वा निचयायाप्यहीनकर्म्मभ्य आचक्षीत राज्ञा पृष्टस्तेन हि भर्त्तव्यः श्रुतशीलसम्पन्नश्चेधर्म्मतन्त्रपीड़ायां तस्या-करणे दोषो दोषः।

इति गौतमीये धर्म्मशास्त्रेऽष्टादशोऽध्यायः॥ १८॥

एकोनविंशोऽध्यायः।

उक्तो वर्णधर्म्मश्चाश्रमधर्म्मश्चाथ खल्वयं पुरुषो येन कर्म्मणा लिप्यतेऽथैतदयाज्ययाजनमभक्ष्यभक्षणमवद्यवदनं शिष्टस्याक्रिया प्रतिषिद्धसेवनमिति च तत्र प्रायश्चित्तं कुर्य्यान्न कुर्य्यादिति मीमांसन्ते न कुर्य्यादित्याहुर्नहि कर्म्म क्षीयत इति कुर्य्यादित्य-परे पुनः स्तोमेनेष्ट्वा पुनः सवनमायातीति विज्ञायते व्रात्य-स्तोमैरिष्ट्वा तरति सर्व्वं पाप्मानं तरति ब्रह्महत्यां योऽश्वमेधेन यजतेऽग्निष्टुताभिशस्यमानं याजयेदिति च। तस्य निष्क्रय-णानि जपस्तपो होम उपवासो दानमुपनिषदो वेदान्ताः सर्व्वच्छन्दःसु संहिता मधून्यघमर्षणमथर्व्वशिरोरुद्राः पुरुष-सूक्तं राजनरौहिणे सामनी वृहद्रथन्तरे पुरुषगतिर्महानाम्न्यो महावैराजं महादिवाकीर्त्त्यं ज्येष्ठसाम्नामन्यतमद्बहिष्पवमानं

कुष्माण्डानि पावमान्यः सावित्री चेति पावनानि। पर्य्योव्रतता शाकभक्षता फलभक्षता प्रसृतयावको हिरण्यप्राशनं घृतप्राशनं सोमपानमिति च मेध्यानि। सर्व्वे शिलोच्चयाः सर्व्वाः स्रवन्त्यः पुण्या ह्रदास्तीर्थानि ऋषिनिवासगोष्ठपरिस्कन्दा इति देशाः। ब्रह्मचर्य्यं सत्यवचनं सवनेषूदकोपस्पर्शनमार्द्रवस्त्रताधःशायिता-नाशक इति तपांसि। हिरण्यं गौर्व्वासोऽश्वो भूमिस्तिला घृतमन्नमिति देयानि। संवत्सरः षण्मासाश्चत्वारस्त्रयो द्वावे-कश्चतुर्विंशत्यहो द्वादशाहः षड़हस्त्र्यहोऽहोरात्र इति कालाः। एतान्येवानादेशे विकल्पेन क्रियेरन् एनःसु गुरुषु गुरूणि लघुषु लघुनि कृच्छ्रातिकृच्छ्रं चान्द्रायणमिति सर्वप्रायश्चित्तं सर्वप्रायश्चित्तम्।

इति गौतमीये धर्मशास्त्रे एकोनविंशोऽध्यायः ॥ १९ ॥

विंशोऽध्यायः।

अथ चतुःषष्टिषु यातनास्थानेषु दुःखान्यनुभूय तत्रेमानि लक्षणानि भवन्ति। ब्रह्महार्द्रकुष्ठी, सुरापः श्यावदन्तो, गुरु-तल्पगः पङ्गुः, स्वर्णहारी कुनखी, श्वित्री वस्त्रापहारी हिरण्यहारी दर्द्दुरी, तेजोऽपहारी मण्डली, स्नेहापहारी क्षयी, तथाजीर्णवानन्नापहारी, ज्ञानापहारी मूकः, प्रतिहन्ता गुरोर-पस्मारी, गोघ्नो जात्यन्धः, पिशुनः पूतिनासः, पूतिवक्त्रस्तु सूचकः, शूद्रोपाध्यायः श्वपाकस्त्रपुसीसचामरविक्रयी मद्यप, एकशफविक्रयी मृगव्याधः, कुण्डाशी भृतकश्चैलिको वा नक्षत्री चार्वुदी, नास्तिको रङ्गोपजीव्यभक्ष्यभक्षी गण्डरी, ब्रह्मपुरुष-

तस्कराणां देशिकः पिशुनः षण्डो महापथिक गण्डक-चण्डालो पुक्कसो गोष्ववकीर्णी मद्यामेही, धर्म्मपत्नीषु स्यान्मैथुनप्रवर्त्तकः खल्वाटसगोत्रसमयस्त्र्यभिगामी पितृमातृभगिनी-स्त्र्यभिगाम्यावोजितस्तेषां कुब्जकुण्ठमण्डव्याधितव्यङ्गदरिद्राल्पायुषोऽल्पबुद्धयश्चण्ड पण्डशैलूष-तस्कर परपुरुष-प्रेष्यपरकर्म्मकराः खल्वाटचक्राङ्गसङ्कीर्णाः क्रूरकर्म्माणः क्रमशश्चान्त्याश्चोपपद्यन्ते तस्मात् कर्त्तव्यमेवेह प्रायश्चित्तं विशुद्धैर्लक्षणैर्जायन्ते धर्म्मस्य धारणादिति धर्म्मस्य धारणादिति।

इति गौतमीये धर्म्मशास्त्रे विंशोऽध्यायः॥ २०॥

एकविंशोऽध्यायः।

त्यज्येत् पितरं राजघातकं शूद्रायाजकं वेदविप्लावकं भ्रूणहनं यश्चान्त्यावसायिभिः सह संवसेदन्त्यावसायिन्या वा तस्य विद्यागुरून् योनिसम्बन्धांश्च सन्निपात्य सर्व्वाण्युदकादीनि प्रेतकर्म्माणि कुर्य्युः पात्रञ्चास्य विपर्य्यस्येयुः। दासः कर्म्मकरो वावकरादमेध्यपात्रमानीय दासी घटान् पूरयित्वा दक्षिणामुखः पदा विपर्य्यस्येदमनुदकं करोमिति नामग्राहस्तं सर्व्वेऽन्वालभेरन् प्राचीनावीतिनो मुक्तशिखा विद्यागुरवो योनिसम्बन्धाश्च वीक्षेरन्नप उपस्पृश्य ग्रामं प्रविशन्ति। अत ऊर्द्धं तेन सम्भाष्य तिष्ठेदेकरात्रं जपन् सावित्रीमज्ञानपूर्व्वं ज्ञानपूर्व्वञ्चेत् त्रिरात्रम्। यस्तु प्रायश्चित्तेन शुध्येत् तस्मिन् शुद्धे शातकुम्भमयं पात्रं पुण्यतमाद्ध्रदात् पूरयित्वा स्रवन्तीभ्यो वा त इनमप उपस्पर्शयेयुः। अथास्मै तत्पात्रं दद्युस्तत्

सम्प्रतिगृह्य जपेच्छान्ता द्यौः शान्ता पृथिवी शान्तं शिव-मन्तरीक्षं यो रोचनस्तमिह गृह्णामीत्येतैर्यजुर्भिः पावमानीभि-स्तरत्समन्दीभिः कुष्माण्डैश्चाज्यं जुहुयाद्धिरण्यं ब्राह्मणाय वा दद्याद्गामाचार्य्याय। यस्य तु प्राणान्तिकं प्रायश्चित्तं स मृतः शुध्येत्। तस्य सर्व्वाण्युदकादीनि प्रेतकर्म्माणि कुर्य्युरेतदेव शान्त्युदकं सर्व्वेषूपपातकेषूपपातकेषु।

इति गौतमीये धर्म्मशास्त्रे एकविंशोऽध्यायः॥ २१॥

द्वाविंशोऽध्यायः।

ब्रह्महःसुराप-गुरुतल्पग-मातृपितृयोनिसम्बन्धगस्तेननास्तिक-निन्दितकर्म्माभ्यासि-पतितात्याग्यपतितत्यागिनः पातकसंयोजकाश्च तैश्चाब्दं समाचरन्। द्विजातिकर्म्मभ्यो हानिः पतनं परत्र चासिद्धिस्तामेके नरकं। त्रीणि प्रथमान्यनिर्द्देश्यानि मनुर्न्न स्त्रीष्वगुरुतल्पगः पततीत्येके भ्रूणहनि हीनवर्णसेवायाञ्च स्त्री पतति कौटसाक्ष्यं राजगामिपैशुन्यं गुरोरनृताभिशंसनं महापातकसमानि। अपाङ्क्त्यानां प्राग्दुर्व्वलाद्गोहन्तब्रह्मोज्झ्यतन्मन्त्रकृदवकीर्णपतितसावित्रीकेषूपपातकं, याजनाध्यापनादृत्विगाचार्य्यौ पतनीयसेवाया च्चहेयावन्यत्र हानात् पतति। तस्य च प्रतिग्रहीतेत्येके। न कर्हिचिन्मातापित्रोरवृत्तिदायन्तु न भजेरन्। ब्राह्मणाभिशंसने दोषस्तावान् द्विरनेनसि दुर्व्वलहिंसायामपि मोचने शक्तश्चेत्। अभिक्रुध्यावगोरणं ब्राह्मणस्य वर्षशतमस्वर्ग्यं, निर्घाते सहस्रं, लोहितदर्शने यावतस्तत्प्रस्कन्द्य पांशून् संगृह्णीयात्।

इति गौतमीये धर्म्मशास्त्रे द्वाविंशोऽध्यायः॥ २२॥

त्रयोविंशोऽध्यायः।

प्रायश्चित्तमग्नौ शक्तिर्ब्रह्मघ्नस्त्रिरवच्छादितस्य लक्ष्यं वा स्याज्जन्ये शस्त्रभृताम्। खट्वाङ्गकपालपाणिर्वा द्वादश संवत्सरान् ब्रह्मचारी भैक्षाय ग्रामं प्रविशेत् स्वकर्माचक्षाणः, पथोपक्रामेत् सन्दर्शनादार्य्यस्य। स्थानासनाभ्यां विहरन् सवणेषू-दकोपस्पर्शी शुध्येत्। प्राणलाभे वा तन्निमित्ते ब्राह्मणस्य द्रव्यापचये वा त्र्यवरं प्रति राज्ञोऽश्वमेधावभृथे वान्ययज्ञेऽ-प्यग्निष्टुदन्तश्चोत्सृष्टश्चेद्ब्राह्मणवधे। हत्वापि आत्रेय्याश्चैवं गर्भे चाविज्ञाते वा। ब्राह्मणस्य राजन्यवधे षड्वार्षिकं प्राकृतं ब्रह्मचर्य्यं ऋषभैकसहस्राश्च गा दद्यात्। वैश्ये त्रैवार्षिकं ऋषभैकशताश्च गा दद्यात्। शूद्रे संवत्सरमृषभैकदशाश्च गा दद्यादनात्रेय्याश्चैवं गाश्च। वैश्यवन्मण्डूकनकुलकाकबिवर-चरमूषिकाश्च। हिंसासु चास्थिमतां सहस्रं हत्वानस्थि-मतामनडुद्भारे च। अपि वास्थिमतामेकैकस्मिन् किञ्चि-द्दद्यात्। षण्ढे च पलालभारः सीसमाषश्च, वराहे घृतघटः, सर्पे लौहदण्डो, ब्रह्मबन्ध्वाश्च ललनायां जीवोवैशिकेन किञ्चित्तल्पान्नधनलाभवधेषु पृथग्वर्षाणि द्वे, परदारे त्रीणि। श्रोत्रियस्य द्रव्यलाभे चोत्सर्गो यथास्थानं वा गमयेत्। प्रतिषिद्ध-मन्त्रसंयोगे सहस्रवाक् चेदग्न्युत्सादिनिराकृत्युपपातकेषु, चैवं स्त्री चातिचारिणी गुप्ता पिण्डन्तु लभेत। अमानुषीषु गोवर्ज्जं स्त्रीकृते कुष्माण्डैर्घृतहोमो घृतहोमः।

इति गौतमीये धर्म्मशास्त्रे त्रयोविंशोऽध्यायः॥ २३ ॥

चतुर्व्विंशोऽध्यायः।

सुरापस्य ब्राह्मणस्योष्णामासिञ्चेयुः सुरामास्ये मृतः शुध्यदमत्या पाने पयोघृतमुदकं वायुं प्रतित्र्यहं तप्तानि स कृच्छ्रस्ततोऽस्य संस्कारः। मूत्रपुरीषरेतसाञ्च प्राशने श्वापदोष्ट्रखराणाञ्चाङ्गस्य ग्राम्यकुक्कुटशूकरयोश्च गन्धाघ्राणे सुरापस्य प्राणायामो घृतप्राशनञ्च पूर्व्वैश्च दष्टस्य (दृष्टस्य)। तल्पे लोहशयने गुरुतल्पगः शयीत सूर्म्मीं वा ज्वलन्तीं श्लिष्ये-ल्लिङ्गं वा सवृषणमुत्कृत्याञ्जलावाधाय दक्षिणाप्रतीचीं व्रजेद-जिह्ममा शरीरनिपातान्मृतः शुध्येत। सखीसयोनिसगोत्रा-शिष्यभार्य्यासु स्नुषायां गवि च तल्पसमोऽवकर इत्येके श्वभिःखादयेद्राजा निहीनवर्णगमने स्त्रियं प्रकाशं पुमांसं खादयेद्यथोक्तं वा गर्द्दभेनावकीर्णी निर्ऋतिं चतुष्पथे यजेत तस्याजिनमूर्द्धवालं परिधाय लोहितपात्रः सप्त गृहान् भैक्षं चरेत् कर्म्माचक्षाणः संवत्सरेण शुध्येत्। रेतस्कन्दने भये रोगे सुप्तेऽग्नीन्धनभैक्षचरणानि सप्तरात्रं कृत्वाज्यहोमः साभिसन्धेर्व्वा रेतस्याभ्यां सूर्य्याभ्युदिते ब्रह्मचारी तिष्ठेदह-रहर्भुञ्जानोऽभ्यस्तमिते च रात्रिं जपन् सावित्रीमशुचिं दृष्ट्वादित्यमीक्षेत प्राणायामं कृत्वाभोज्यभोजनेऽमेध्यप्राशने वा निष्पुरीषीभावस्त्रिरात्रावरमभोजनं सप्तरात्रं वा स्वयं शीर्णा-न्युपयुञ्जानः फलान्यनतिक्रामन् प्राक्पञ्चनखेभ्यश्छर्द्दनो घृतप्राशनञ्चाक्रोशानृतहिंसासु त्रिरात्रं परमन्तपः सत्यवाक्ये चेद्वारुणीपावमानीभिर्होमो विवाहमैथुननिर्म्मालसंयोगेष्वदोष-

मेकेऽनृतं न तु खलु गुर्व्वर्थेषु यतः सप्त पुरुषानितश्च परतश्च हन्ति मनसापि गुरोरनृतं वदन्नल्पेष्वप्यर्थेष्वन्त्यावसायिनीगमने कृच्छ्राब्दोऽमत्या द्वादशरात्रमुदक्यागमने त्रिरात्रं त्रिरात्रम्।

इति गौतमीये धर्म्मशास्त्रे चतुर्व्विंशोऽध्यायः॥ २४॥

पञ्चविंशोऽध्यायः।

रहस्यं प्रायश्चित्तमविख्यातदोषस्य चतुर्ऋचं तरत्समन्दी-त्यप्सु जपेदप्रतिग्राह्यं प्रतिजिघृक्षन् प्रतिगृह्य वाभोज्यं बुभुक्षमाणः पृथिवीमावपेदृत्वन्तरारमण उदकोपस्पर्शनाच्छुद्धि-मेके स्त्रीषु पयोव्रतो वा दशरात्रं घृतेन द्वितीयमद्भिस्तृतीयं दिवादिष्वेकभक्तको जलक्लिन्नवासा लोमानि नखानि त्वचं मांसं शोणितं स्नाय्वस्थिमज्जानमिति होम आत्मनो मुखे मृत्योरास्ये जुहोमीत्यन्ततः। सर्व्वेषामेतत् प्रायश्चित्तं भ्रूणहत्यायाः। तथान्य उक्तो नियमोऽग्ने त्वं वारयेति महा-व्याहृतिभिर्जुहुयात् कुष्माण्डैश्चाज्यं तद्व्रत एव वा ब्रह्महत्या-सुरापानस्तेयगुरुतल्पेषु प्राणायामैः स्नातोऽघमर्षणं जपेत् सममश्वमेधावभृथेन सावित्रीं वा सहस्रकृत्व आवर्त्तयन् पुनीतेहैवात्मानमन्तर्ज्जले वाघमर्षणं त्रिरावर्त्तयन् पापेभ्यो मुच्यते मुच्यते।

इति गौतमीये धर्म्मशास्त्रे पञ्चविंशोऽध्यायः॥ २५॥

षड्विंशोऽध्यायः।

तदाहुः कतिधावकीर्णी प्रविशतीति मरुतः प्राणेनेन्द्रं बलेन बृहस्पतिं ब्रह्मवर्च्चसेनाग्निमेवेतरेण सर्व्वेणेति सोऽमावास्यायां निश्यग्निमुपसमाधाय प्रायश्चित्ताज्याहुतीर्जुहोति कामावकीर्णोऽस्म्यवकीर्णोऽस्मि कामकामाय स्वाहा कामाभिमुग्धोऽस्म्यभिमुग्धोऽस्मि कामकामाय स्वाहेति समिधमाधायानुपर्य्युक्ष्य यज्ञवास्तु कृत्वोपस्थाय सन्मासिञ्चत्वित्येतया त्रिरुपतिष्ठेत त्रय इमे लोका एषां लोकानामभिजित्या अभिक्रान्त्या इत्येतदेवैकेषां कर्म्माधिकृत्ययोः पूत इव स्यात् स इत्थं जुहुयादित्थमनुमन्त्रयेद्वरो दक्षिणेति। प्रायश्चित्तमविशेषादनार्ज्जवपैशुन-प्रतिषिद्धाचारानाद्य प्राशनेषु। शूद्रायाञ्च रेतः सिक्त्वा योनौ च दोषवति कर्म्मण्यभिसन्धिपूर्व्वेष्वप्लिङ्गाभिरप उपस्पृशेद्वारुणीभिरन्यैर्वा पवित्रैः प्रतिषिद्धवाङ्मनसयोरपचारे व्याहृतयः सञ्ज्ञाताः पञ्च सर्वास्वपो वाचामेदहश्च आदित्यश्च पुनातु स्वाहेति प्रातः रात्रिश्च मा वरुणश्च पुनात्विति सायमष्टौ वा समिधमादध्याद्देवकृतस्येति हुत्वैवं सर्वस्मादेनसो मुच्यते मुच्यते।

इति गौतमीये धर्म्मशास्त्रे षड्विंशोऽध्यायः॥ २७॥

सप्तविंशोऽध्यायः।

अथातः कृच्छ्रान् व्याख्यास्यामो। हविष्यान् प्रातराशान् भुक्त्वा तिस्रो रात्रीर्नाश्नीयादथापरं त्र्यहं नक्तं भुञ्जीत अथापरं त्र्यहं न कञ्च न याचेदथापरं त्र्यहमुपवसेत् तिष्ठे-

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